

ANTICOTON

OR

A REFUTATION OF

Cottons Letter Declaratorie: lately

directed to the Queene Regent, for the Apologizing of the Iesuites, touching the killing of KING S.

A BOOKE,

In which it is proued that the Iesuites are guiltie, and were the Authors of the late

execrable Parricide, committed vpon the Person of the French King, *HENRY* the fourth, of happy memorie.

TO WHICH IS ADDED,

A Supplication of the Vniuersitie of Paris, for the preuenting of the Iesuites opening their Schooles among them: in which their King-killing Doctrine is also notably discovered, and confuted.

Both translated out of the French, by G. H.

Together with the Translators animaduersions vpon Cottons Letter.

LONDON,

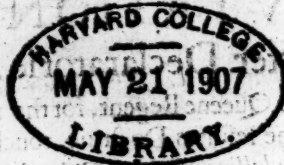
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1611.

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*Gifts for
English History.*

to which it is proved that the late
... and were the Authors of the late
...
French King Henry IV.

TO WHICH IS ADDED,
A Description of the University of Paris, for the
... of the Latin ...
...
... is also ...
... and ...

...

...

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Printed ...
for ...
1872



TO THE QUEENE REGE^NT.

May it please your Maie^{tie} :

VN as much as it is the common opinion, as well of your owne Subiects at home, as of Strangers abroad, that the Iesuities were the workers of that damnable Parricide, which striking to the heart of our deceased King (whom God absolue) hath stricken to the very throate of Fraunce it selfe: and thereupon the Iesuities complaine that they are wrongfully dealt withall, and that these reports are spread by their enemies, thereby to make them odious to the world: I thought it necessarie to make appeare to your Maie^{tie} the originall causes of this aspersion cast vpon them, to the end that if it be found to spring from sure and vndoubted grounds, your Maie^{tie} may from thence coniecture, whether it may stand with the

To the Queene Regent.

safeguard of the present King, your Sonnes life, to suffer these holy Fathers to approach neere his person; as also whether it may be done without holding your Subjects in continuall alarmes, and defiance one of another. For if it were forbidden by *Moses* Law (as Father *Cotton* hath obserued, in his Epistle Dedicatorie,) to seeth the Kid in the milke of the Damme; much more vnlawfull must it needs be, to deliuer the Sonne into hands already imbrewed in the bloud of the Father. I desire not to be beleued without euident proofes, and professe withall, that I am no way transported with passion against their persons, nor would at all bee drawne to speake or write against them, if after the maner of other Monkes and Fryers, they would be content to bound themselues within the lists of instructing the people, and managing the affaires of the Church: but that which I now speake, is not the suggestion of Heretiques, but the testimonie of your highest Courts of Iustice; the consent of the greatest part of your Clergie, and among them, euen of the sacred facultie of Diuinitie, and in a word, the common vniuersall out-crie of all your people: all which, notwithstanding, would willingly haue learned the Arte of forgetfulnesse with Father *Aubigny*, and beene content to mourne without speaking a word, were it not that wee see the murdering of Princes become a custome, and that if your Maiestie put not to your hand to stop it betimes, Treason will shortly stand in the rancke of Christian vertues, and be helde the fairest and shortest way to heauen.

If

To the Queene Regent.

If then your Maiestie please for a while to lay aside your important affaires of State, and to peruse this ensuing discourse, you shall finde, I doubt not, in this case the voyce of the people, the voyce of God: whom I beseech to make the *Flower de Lys* to flourish vpon your Sonnes head, and to poure downe vpon your Maiestie, all possible happinesse.



Your Maiesties

most humble and

obedient Subiect,

P. D. C.



AN ADVERTISEMENT
TO THE READER.



READER, meruaile not that the Author of the Worke puts not to his name: it may iustly be imputed to the iniquitie of the times, in which it is hard to utter the truth, and not thereby to procure enemies: notwithstanding, if there be any that will undertake the answering of it from point to point (which I hold impossible, such is the cleere euidence of truth) the Author promiseth to reioyne upon the same subiect, and withall to discover his name: for hee hath both courage and countenance enough to maintaine himselfe, and his cause against the malice of his aduersaries, and the troublers of the publike peace.



A REFVTATION of Father Cottons declaratorie

Letter to the Queene Regent,

*That the doctrine of the Iesuites approves and main-
taines the Parricide of Kings; and the Rebellion
of Subjects.*

CHAP. I.



That we may take all rubs out of
the way, and fully cleere the
doubt in question: it will not
proue vnnecessarie to search
out, and discouer the depen-
dances of the matter in hand,
till wee arise to the head-spring
it selfe.

Wee finde it registred in the French History, that
in the yeare 1407. *Lewes* Duke of Orleans, brother
to King *Charles*, the sixt of that name, the 22. of
Nouember

A refutation of Cottons Letter

Nouember in the twilight, was slaine by Assassins, hired to that purpose by *John Duke of Burgundie*, who then contested his right to the Regencie against the said Duke of *Orleans*: but the Duke of *Burgundie* being no way able to inuent any colourable varnish for the shifting off the fact, grew bolde to maintaine in the presence of the Princes of the bloud, and Officers of the Crowne, that what was acted by his command, was honourable and iust; and thereupon set a worke *John Petit* Doctor of Diuinitie, by birth a Norman, who publicly defended, that both by the Law of God and man, as well Canon as Ciuill, it was lawfull for any man to make away a tyrant, and that by any meanes; whereupon the matter was so carried, partly through feare of violence, and partly by strength of perswasion, that the course of Iustice for that time was stopt, and nothing done.

At that time there liued in Paris, *John Gerson* Chancellour of the Vniuersitie, a man of no meane learning, (as that age afforded,) who strongly opposed himselfe to the fore-mentioned proposition of *John Petit*, insomuch that not long after a generall Councell being held at Constance, *Gerson* was imployed thither as Ambassadour from *Charles the sixth*, hauing in his instructions expresse charge to propose that conclusion to the Fathers of the Councell, by them to be further discussed and censured: where both parties being indifferently heard what could be objected on either side, the Councell in their fifteenth Session, condemned the opinion of *John Petit* as hereticall, the Canon begins thus: *Quilibet Tyrannus, &c.* plainly

plainely defining that it no way rightfully falls within the compasse of the Subjects reach, to set vpon the person of his Soueraigne, vnder pretence of curbing a Tyrant.

This erroneous Doctrine hauing beene now a long time quenched as it were, and buried by the authoritie of this Councell, is now againe enlightened and set a foote by the Iesuites, but vnder the cloake and colour of Religion, that is to say, when it shall be iudged necessarie to make away a King for the good of the Church: to this purpose they haue published diuers discourses, in which they permit and incite the Subject to kill his Soueraigne, when his Regall power degenerates into tyrannie.

Peter Ribadenera a Spanish Iesuite venteth this doctrine, in a booke which he hath written of Religion, and the vertues of a Prince, speaking thus of the parricide of *James Clement*: *For as much as the resolution which Henry the third tooke vpon him, was the aduise of a Politician, and a machianelist, not conformable to the rules of our Saniour; behold the reason, that by the iust iudgement of God, the said Henry was made away by the hand of a simple young Monke, and dyed by the stroke of a knife.*

Carolus Scribanus a Flemish Iesuite, who by an anagrammatificall inuersion of Letters, calls himselfe, *Clarus Bonarscius*, hath written a Booke, which he entitles, *Amphitheatrum honoris*: in which hee stoutly maintaines the same murthering position. *Lib. 1. Cap. 12.* where he thus speakes: *if it so fall out that a Denis, or a Machanidas, or an Aristotimus, monsters of*
B *their*

Dionicij, Macha-
nidas, Aristoti-
mus saculorum
portenta, Galliâ
opprimant, nemo
Pontifex Dionij,
Timoleonij, Phi-
lopoemij, Helena-
tum securus ani-
mabit?
Nullus in hanc
belluam miles e-
rit? nullus Pon-
tifex nobilissimij
Regnum securi
eximat?

Cur deniq; Hen-
ricus Gornetius,
vir doctrina om-
nis generis, et
vita sanctitate
incomparabilis,
ultimo supplicio
affectus est, nisi
quia revelare
noluit, quod sal-
ua conscientia
revelare non
potuit?

L. 13. ff. de off.
pres. L. 1. ff. de
Receptat.

their ages, oppresse Fraunce, shall not the Pope haue po-
wer confidently to encourage against them some Dion, or
Timoleon, or Philopoemen; that is to say, tamers, and
quellers of tyrants? and a little after speaking of a ty-
rant wasting Fraunce, What? will no man take armes
against that beast? will no Pope set free that noble King-
dome from the stroke of the Axe? where obserue, that
he speaks not in that passage of an vsurper, but of a
lawfull King, who vnlawfully vseth his power.

Bellarmino in his second Booke against the King
of England, condemneth treason and conspiracie
against Princes, but in such captious and ambiguous
termes, that vpon the matter he seemes to approoue it,
and incite men vnto it, by commending the Iesuiste
Garnet, that being acquainted with the conspiracie
against the King of England, by the confessions of
the Traytors, he would not disclose it, his words are
these, *Wherefore was Henry Garnet, a man vnmarch-
able in all kindes of learning and holinesse of life, so puni-
shed in the highest degree, but onely because hee would
not detect that, which with a safe conscience hee could
not?* See then here the doctrine of the Iesuites, which
is this, that if a man disclose vnto them his purpose
to kill the King, he ought to conceale it, and rather
suffer the King to be killed, and the kingdome to be
ruined, then to breake vp the seale of confession; an
opinion which the Sorbon holds not, it being of the
Law of God to be loyall to our Soueraigne, and of the
Law of Nations to hold the receiuer of stolne goods
as guiltie as the theefe, and in the case of treason
equally to punish the vndertaker and the concealer,

as being both principall, an offence of that nature admitting no accessorie.

*L.quisquis. §. id
quod Cod. ad
Leg. Jul. Maies.*

The same Iesuite Bellarmine, and together with him, the whole troupe of that societie, generally defend, that the Pope hath power to dispose of kingdomes, to bestow them as he shall see fit, on whom it shall please him, and to stir vp the Subiects to rebell against their Prince, by vnloosing them from their sacred bond of allegiance: his words are these, in his sixt Chapter and fift Booke, *De Pontifice Romano: The Pope may dispose of Kingdomes, taking them from one, and giuing them to another, as being the Supream Prince Ecclesiasticall:* and the Iesuite Grezzer in his Booke entituled *Vespertilio haretico-politicus*, pag. 159. *We are not such dastards, that we feare openly to affirme, that the Pope of Rome may, if necessitie so require, free his Catholike Subiects from their oath of fidelitie, if their Soueraigne handle them tyrannically:* Nay, the same man addes in the same place, that *if the Pope doe it discretely and warily, it is a meritorious worke.* Consider here this new and vnknowne kinde of merit, by raising sedition, and commanding disloyaltie, from whence must necessarily issue, attempting vpon the person of the Prince: for in such a rebellion it is to be presumed that the Prince will take armes to safeguard himselfe, and oppose force to force, which cannot possibly be done, without manifest hazard of his life.

Papa potest mutare Regna, & vni auferre atq; alteri conferre, tanquam summus Princeps spiritualis.

Tam timidi & trepidi non sumus, ut asserere palam vereamur Romanum Pontificem posse si necessitas exigat, subditos Catholicos solacra iuramento fidelitatis, si Principi tyrannice illos tractet, &c.

Tolet in his first Booke of the instructions of Priests, and 13. Chapter, affirmes, that *Subiects are not bound to keepe unviolate their oath of allegiance to an excom-*

Excommunicato subditi non tenentur iuramento fidelitatis.

Excommunicatus non potest iurisdictionis actum exercere.

Cognito à Theologis, quos erat seiscitatus tyrannum iure interimi posse.

Suo sanguine patrie communis & gentis libertatē redemptā interictus & vulnera impense laceratur, scilicet caso Rege ingens sibi nomen fecit, cade cades est expiata ac manibus Guisij Ducis perfide precepti regis sanguine est purgatum.

municate person : and againe, *An excommunicate person cannot exercise the act of Iurisdiction* : which rule if we admit as true, we must consequently hold that *Henry the third* was no King; and he which killed him, killed no King.

Mariana, another Spanish Iesuite, hath set forth a Booke, *De Rege & Regis institutione*, first printed at Toledo, by *Peter Roderigo*, in the yeare 1599. and and since againe at Mentz, by *Balthasar Lippius* in the yeare 1605. in the sixt Chapter of this Booke, after having commended *James Clement*, hee addes, *that he had beene instructed by Divines, with whom he consulted in that point, that it was lawfull to kill a Tyrant* : and thereupon describing how the young Frier gaue the deadly blow, hee cries out; *Insignem animi confidentiam, facinus memorabile! O excellent confidence of spirit! O memorable fact!* And a little after speaking of the same murderer, amidst the blowes, and the wounds which he receiued, he continued full of comfort, as having redeemed with his blood, the liberty of his Country, and having slaine the King, he purchased himselfe great renowne, in expiating the death of the Duke of Guise, (treacherously made away) by shedding the blood Royall; Thus dyed Clement, being about twenty foure yeares of age, a young man, of nature gentle, not tough of body, but that a higher power actuated his vigor and courage. Thus speaks this Iesuite, and in the same Chapter speaking of a lawfull King, to whom the Subiects haue passed their oath of allegiance, hee sayes: *If he peruert the Religion of the Land, or if he draw the common enemy into his Country, he that labouring to satisfie the*

the publike desire, shall assay to kill him, shall in my iudgement, not doe vniustly.

*Si sacra patria
possundet, publi-
cosq; hostes in
patrum astrahat,
qui votis
publicis fauentes
eum perimeret.
Taris, haud qua-
qua cum inique
fecisse existi-
mabo.*

In the Chapter following, hee steppes yet one degree farther; in which hee allows the poysoning of a Tyrant as iust and lawfull: notwithstanding it is worth the while to marke the nicenesse of the man, and how precisely those of his hayre obserue their cases of conscience: for fearing least by poysoning the Tyrants meate or drinke, hee should by that meanes be enforced to make himselfe away, Mariana brings this remedie: For mine owne part (saith hee) I would vse this moderation, not to constrain him (whom I purpose to doe away) to take the poyson himselfe, which might presently disperse it selfe through his inwards, and so kill him, but that some other lay the poyson so, that hee who is to dye, no way concurre in the taking of it; which may be done, when the poyson is so strong, that a chaire, or a garment being annoynted with it, may worke vpon the body which sits on the one, or weares the other: which is a cunning, I finde the Kings of the Moores haue often vsed: such is the pietie of the Iesuite, who makes vs Disciples to the Moores.

*Hoc tamen tem-
peramento rei in
hac quidem dis-
putatione licebit
si non ipse qui pe-
rimitur veneni
haurire cogitur,
quo intimis me-
dullis cocepto pe-
reat, sed exteri-
us ab alio adhi-
beatur, nihil ad-
iuuante eo qui pe-
rimendus est, ni-
mirum cum san-
ta vis est veneni
ut sella eo aut
veste delibuta
vim interfici-
endi habeat.*

This Booke of Marianaes is commended by Grezer the Iesuite, in his *Vespertilio*, alleadged once already, where hee affirmes, Pag. 160. that Mariana is traduced, as hauing written that it was lawfull to kill any Prince who disobeyes the Pope: sithence hee maintaines, that a lawfull Prince, who disobeyes the Pope, notwithstanding ought not to be made away by any priuate man, if sentence be not pronounced against him, or

that it be not demanded by the voyce of the people, or that the consent of learned men runne not that way: but note this by the way, that by the definitiue sentence, he vnderstands the iudgement of the Pope; and by the approbation of learned men, the aduise of Iesuites: and touching poyson laid vpon a garment or chaire, the Iesuite *Gretzer* Pag. 162. approues simply *Marianaes* position, and complaines that *Mariana* is vniuistly accused, for hauing affirmed, that a tyrant ought to be poysoned, seeing he maintaines the contrarie, affirming, that a tyrant cannot lawfully be made away by poyson if himselfe take it, and apply it to himselfe, which cannot be auoyded when his meate or drinke is poysoned, so that labouring to blanch *Marianaes* opinion, in the end he fals vpon the same himselfe.

Clarus Bonarsius in the 13. chapter of his *Amphitheater*, likewise commends this *Mariana*, both for the stile and the matter, and wisbeth that all ages should reuerence him, what? (saith he) what age shall not reuerence those graue and learned writings of *Mariana*, his piercing phrase, the neatnesse and loftinesse of his narrations, the plentifulnesse of his wit, together with stuffe commendable alike?

And to the end that it may be knowne, that this position of *Mariana* is not the opinion of a few Iesuites, on the fore-head of the Booke you shall finde an approbation & permission from their generall *Aquaiua*, and *Stephanus Hoyeda* Vistitour of their Societie in the Prouince of Toledo for the Printing of it; in which grant, these words may farther be obserued: *These Bookes of Mariana haue beene approued by graue*
and

Ne tyrannum quideꝑrimi vel secundi generis etiam post iudicariam contra illum latam sententiam venenose licite tolli, si Tyrannus ipsemet venenum illud sumere & sibi applicare debeat.

Quid? Mariana grauem & decorā constructionē sonantis verborū splendorem narrandiꝑsublimitatem copiosum ingenium in non impari materia quæ ætas non recubetur?

and learned men of the order of Iesuites: Whence it appeares, that howbeit the generall of their Order were ouertaken (as Father Cotton would make vs beleeue) (forging Letters as from the said *Aquaviva*, out of his owne braine,) yet so it is, that their Visittour and Doctors who had the examining and censuring of the whole worke, before it went to the Presse, could not possibly be ouer-seene. What should wee presse this point any farther? some foure Moneths before that execrable Parricide committed vpon the person of the good King deceased, the very same Consistoricall act, by which the arrest against *Iohn Chastel*, and Moun- sieur *Thuanus* his Historie were censured at Rome, sus- pended also another Book of *Marianaes*, which treates of Coynes, not meddling at all with this booke which approues the murdering of Kings, which makes mee thinke, that his holiness being busied about other af- faires, was circumuented by the cunning of the Ie- suites (who dominiere at Rome) for otherwise hee would surely as I thinke, rather haue censured this Booke, which plainly teacheth murther and par- ricide.

*Quippe approba-
tos prius a viris
doctis & grani-
bus ex eodem no-
bro ordine.*

This booke of *Mariana* being first printed at Tole- do, was brought into Fraunce, about eight yeares since, and shewed (the most seditious passages being marked out) to his Maiestie, who calling Father *Cotton* to him, asked him if hee approued that Do- ctine or no? the Iesuite who bends with all occasi- ons, and knowes well enough how to fashion himselfe to the times, replied, that he approued it not; where- vpon his Maiestie, by the aduise of Moun- sieur *Servin* his

his aduocate generall, vrged *Cotton* to write against it, but he found meanes to excuse himselfe, and auoid the taske, as well perceiuing that he could not oppose himselfe against it, but withall hee must of necessitie oppugne the Generall of their Order, the Prouinciall of Toledo, and a many of their societie, who had their fingers in approuing of it; but now when he sees that through the death of the King, the Iesuites are growne into a generall distaste, and perceiues himselfe to be pinched by the Court of Parliament, and the Sorbon, he hath published an Epistle Dedicatorie, in which he would seeme forsooth to condemne *Mariana*, which hee performes indeede, but in such mincing gentle termes, that a man may without spectacles perceiue, he feares to launce too deepe, onely affirming, *that it was the lightnesse of a soaring quill*, in stead of accusing the person of Heresie and perfidious barbarous treason, and the doctrine of impietie, and enmitie against God and man: but howbeit hee had reached home in reprobuing *Mariana*, yet now (as the Abbot of Boys hath well obserued) the medicine comes after the Patient is deceased: for had he done as he ought, hee should then haue put pen to paper when the King pressed him to it, and not suffered such an opinion to roote it selfe in the mindes of the people, which for want of weeding out at the first, at length growing vp, cost the King his life within a fewe yeares after: but let vs passe to some other examples.

There are yet at this day left aliue in Paris aboue two thousand witnesses, who vpon their credit will testifie,

testifie, that *James Clement* ordinarily frequented the Iesuites, and that some of them accompanied him euen to the towne ditch, when he departed out of Paris to strike the blow, and some three moneths after, was published at Paris a speech of Pope *Sixtus*, made in full Consistorie, the 11. of September, 1589. in which the assassinate of *James Clement*, is paraleld with the mysteries of the Incarnation, and Resurrection, and the exploits of *Eleazer* and *Iudith*: and after hauing set on the tenter-hooks the vices of the slaine King, he addes: for these and the like manifest tokens of impenitencie, we decree that his exequies shall not be solemnized. Concluding with a prayer to God, that it would please him graciously to accomplish that which mercifully he had begun: this speech was imprinted at Paris by *Nicholas Neuil*, and *Rollin Thierry*, Printer to the holy Vnion, together with the approbation of three Doctors, *Boucher*, *Decreil*, *Ancelin*: not that I can beleeue, that such impious speeches could drop from the lips of our holy Father, but rather take it to be a meere imposture: the Iesuites and other Doctors of the same feather, hauing forged it, thereby to make the murther allowable, and to incite some other to the dispatching of the succeeding King.

Propter haec & similia manifesta impenitentiae signa decernimus pro ipsius non esse celebrandas exequias

At the same time *Iohn Guignard* a Iesuited Priest, residing in Paris, at the Colledge of Cleremont, wrote a Treatise in the praise of *James Clement*, together with diuers motiues for the making away of the succeeding King, who last dyed; which since too manifestly appeared at the arraignment of the said *Guignard*: for behold how God wrought, as the commissioners were

C

busied

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busied at the arraignment of *John Castel*, some of them, deputed to that purpose, with-drawing themselves to the Colledge of Cleremont, sealed vpon many papers, among which was found a Booke written by the hand of the said *Guignard*, containing many arguments and reasons to proue that the murther of the King was iust and lawfull, together with diuers inductions, and incitements for the making away of his Successour: some of which I will here set downe, being copied out of the original, which is yet to be seene among the Records of the Court: First, *that the cruell Nero was slaine by Clement, and the counterfaite Monke dispatched by the hand of a true Monke. Secondly, that the heroycall act of Iames Clement, tearmed by Diuines a gift of the holy Ghost, was iustly commended by Burgoin, Prior of the Iacobins, Confessour and Martyr, and that by many reasons, as well at Paris, when he read there vpon Iudith, as also before the worthy Parliament of Tours. Thirdly, that the Biarnois, howbeit conuerted to the Catholike faith should be handled more gently then he deserved, if he had set on his head a Monasticall Crowne: that if hee could not be deposed without warre, that it should be vndertaken against him, and if that might not be, he must be made away priuately.*

The Court hauing perused these papers, and *Guignard* being put to his answere, freely confessed that they were written by his owne hands: whereupon the Court by an arrest executed the 7. of Ianuarie 1595. declared the said *Guignard* attainted and conuined of high Treason, condemned him to make honourable amends, naked to his shirt, the halter about his necke,

necke, before the chiefe doore of our Ladies Church in Paris, and after this to be hung in the Greue, and his body burnt.

May it please the Reader to make inquirie if euer as yet any Iesuite were heard of, who condemned this *Guignard* of treason and disloyaltie: but on the other side, *Richeome* in his Apologie excuseth him as farre as he dare, affirming that *Guignard* discussed the forementioned propositions onely by way, and in forme of Scholasticall dispute, and in this wee agree: for I haue alwaies held it, that to kill a King is the vndoubted conclusion of the Iesuits diuinitie: which position if any Iesuite, eyther driuen to it by force of argument, or drawne to it by shame, any where condemne, it ariseth eyther from want of discretion, or learning, or some such ground.

The which may from thence be made to appeare in that the Iesuites haue ranged *Guignard* in the catalogue of their martyrs, which they haue caused to be Printed at Rome in two formes, in the one of which *Guignard* is; in the other he is left out, to the end that some copies at least, might be passable in France without danger: besides this, the Iesuite *Bomarscius*, Chap. 8. of his *Amphisbeater*, extols this *Guignard* to the skies, howbeit without naming him, for feare belike of offending the King, yet openly enough to decipher him, the words are these: *I will passe thee ouer in silence, O bright Star, cleerly shining both in heauen and on earth, the last expiation of antihonse, no more capable of sorrow, no day will euer be able to blot out the tincture of thy blood:* and then presently addes; *All France*

Tacebo ego te clarum celo terraq; sidus & vltimis nil amplius dolitura domus innocenti piam mentium? Nullus

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*qui sanguinis
vestigia dices ex-
teret, totaq; in
hac vota mea
ibit Gallia.*

will concurre with me in these my vomes: which words are not applyable to any but *Guignard*, who was a French Iesuite, and the last that suffered in France.

Out of the same forgewas shaped that detestable Booke, *De iusta abdicatione Henrici 3.* of the iust degradation of *Henry* the third. A Booke whereof the Author is not certainly knowne, but onely that it was printed at *Lions*, and beares in it forefront, the stampe of the Iesuites.

*Nonobstante de-
creto supradicti
Concilij Constan-
tiansis Privatim
& singulis licitū
sit Reges & prin-
cipes hereseos &
Tyrannidis con-
demnatos occidere.*

Franciscus Verona Constantinus hath written an Apologie for *Iohn Chastel*, which out-strips *Mariana* in villany: for in his 2. Chap. & 2. Part, he plainly affirms, that notwithstanding the decree of the Councell of *Constance* it is lawfull for any private man to murther Kings and Princes condemned of heresie and tyrannie.

Now we see by the example of our two last Kings, that at their pleasure they would make Princes beleue (whom they purpose to make away) that they are Heretiques, or fauourers of them, if they set not their kingdomes in combustion by ciuil warres, thereby to giue aduantage to the inuasion of the Spaniard, or send ayde to their neighbour princes, for feare of being vndermined by the house of Austria. Thus dealt the Cyclope in *Homer*, who finding no reason to mis-use *Vlysses* and his associates, and yet desirous to feede vpon them, would needes perswade them that they were pyrates. In the same Apologie, hee commends the fact of *Tames Clement*, as being against a publike enemy iuridically condemned. The same Author in his third Chapter defends also the fact of *Iohn Chastel* in this manner; that in striking at *Henry of Bourbon*,

*Contra hostem
publicum & in-
uidice condem-
natum.*

his

his intention was not to kill the King, howbeit he called himselfe King, sithens hee had nothing left but the appearance of a King, as being of the blood Royall: adding thereunto, that Henry of Bourbon could not be called King, no not since his reconcilement to the Catholike Church.

*Vulnerando Hæ-
riticum Bourbonniū
non volueris la-
dere aut occidere
Regem, etiam si
se talem dicebat,
Et in quo præter
imaginem nihil
Regi quam quod
genere Regis or-
tus erat.*

Emanuel Sa in his Aphorismes of Confessions, at the word Clericus, affirms, that the rebellion of a Clarke against the King is no treason; in as much as he is not subiect to him. Bellarmine in his 28. Chapter De Clericis, speaks in a maner the same; the Pope of Rome hath exempted clarks from subiection to Princes; Kings are now no more Superiours of Clarkes. Consider here a little their cunning; if you demand, whether it be lawfull for a subiect to kil his king, or to rebel against him vnder pretence of being a tyrant; vpon this demand, the Iesuites fearing to speake too roughly, and thereby become odious, in affirming that a Clark may kil the King; they affirmethat Clarkes are not subiect to Princes, and from thence draw this conclusion, that being so, they cannot be held guilty of treason, since that he against whom they conspire, is not their Master or Lord.

*Clerici rebellio in
Regem non est
crimen laici Ma-
iestatis, quia non
est subditus regi.
Summus Ponti-
fex exco[m]muni-
cat a subiectione
principum. Non
sunt amplius re-
ges, Clericorum
superiores.*

Garnet the Iesuite, with Hall his companion, otherwise known by the name of Oldcorne, were executed in England for tampring in the poudre treason: Garnet being apprehended vpon the deposition of one of the Conspirators, constantly, and with oathes affirmed that hee knew nothing of the plot, whereupon the Commissioners perceiuing that they gained nothing by threats, bethought themselues of another course,

which was this: they lodged *Hall* in a chamber next adioyning to *Garnet*, and wished the Iaylor to tender to *Garnet* all courteous offices, and withall to giue him notice that his companion *Hall* was placed in the next roome, and that there was a little hole in the middle wall, by meanes of which they might, if they thought good, enterchange conference, which they daily did: in the meane time, the Iaylor sets some in a close corner not farre off, to listen what their talke was, who ouer-hearing them, by that meanes brought their secrets to light, which they discouered in this conference betweene themselues, but had before denied to the Iudges: hereupon *Garnet* being againe conuented before the Court, and finding himselfe discouered, confessed indeed that he vnderstood of the enterprise, but it was opened to him in confession, which he could by no meanes vnseale, there were also produced witnesses, who deposed, that in a sermon which he made to the Catholiques, he exhorted them to pray God, that an important and dangerous businesse, which was then in hand, might haue a happy successe for the Catholique Church.

Being then demanded, wherefore hee had so constantly forsworne that which now proued to be true, he made answer, that being demanded, if hee were acquainted with the plot, he told them indeed that he knew nothing of it, but that hee vnderstood in his minde this restriction, *I knew it not to tell you*, and thereupon was brought to confesse, that he had published a Booke of Equiuocations, prescribing therein the meanes to cosen the Iudges by doubtfull answers,
and

and by ambiguities to auoide the intent of their Interrogatories.

In behalfe of this venerable Father Garnet, a Iesuite named *Iohn l'Heureux*, but disguising his name in an Hyrogliphicall forme, calshimselfe *Andreas Eudamon-Iohannes Cydonius*, hath very lately written an Apologie, Printed at Colen, by *Iohn Kinke*, Anno. 1610. together with the approbation of the Generall of their Order, *Aquavina*, and three other of their Doctōrs, where he maintaines it tooth and naile, that it is lawfull to deceiue the Iudges by Equiuocations, and also that a priest, for any cause whatsoeuer, though the life of the King, and the safetie of the state stand to the stake for it, ought not to reueale any confession.

Vpon the first point behold his words pag. 38. *When any man is drawne into question vnder an vniust tryall, no man standing bound to informe against himselfe (as the law of Nature teacheth vs plainly,) he may peremptorily and freely denie that for which he is called into question, without any tergiversation, because he alwaies understands this clause, vt teneat dicere.* Here note by the way, that he stiles the iustice of the Kings of England, exercised vpon the Iesuites, an vniust iurisdiction, as if they stood not obliged to appeare at their command.

Martinus Nauarus Aspilcueta a Spaniard by birth, and trained vp in the same schoole, hath written a Booke purposely of Equiuocations: in which, pag. 352. he deliuers this doctrine: *that it is lawfull for a man to dissemble his being a Catholike, and in another place allows the answere of him as good, who being demanded by the Seriants if a murtherer whom they pursued,*

Cum quis nullis in his indicij in iur vocatur, quia nemo tenetur se ipsum magistratui prodere idque lex natura satis docet aperte & libere, sine ulla tergiversatione negare potest id cuius gratia accersitur quia semper clausula illa intelligitur, vt teneat dicere.

In decr. C. h. u. manaures. 22. quest. 5. pag. 348. Franciscus interrogatus a iudicibus homicidam persequentibus,

were

an illac ubi S.
Franciscus erat
talit homicida
transisset? im-
missis manibus
intra manicas,
respondit hac
non transuisse,
subintelligendo
tacite contra cõ-
munem intelli-
gentiam non tra-
nsuisse per illas
manicas.

Quando iuridice
non procedit, vel
quia accusatus
ei non est subdi-
tus simpliciter,
vel in hoc causa,
aut quacunque
alia de causa,
tunc licet mon-
daciū sit illicitū,
non tamen
est mortale, quia
nec est contra de-
bitum iustitiae,
nec in iudicio re-
ro, sed in sur-
pato. Immo non
erit etiam veni-
ale si respondendo
caute, & vt aiunt sophi-
sticè, dicat ali-
quid falsum apud
sensum iudicis
& apud
sumum rerum.
Si crimen omni-
no acutissimum est
de quo quis in-
terrogatur, tunc

were not passed that way, thrusting his hand into his
seene, protested that he passed not that way. And in the
end addeth, that the doctrine of Equiuocations, is found-
ed vpon the memorable example of S. Francis, which is
without all doubt a grosse iniurie offered to the ver-
tue and piety of that holy Father, by fathering vpon
him the coyning of such kinds of abominable lying
and coufening.

The fore-named *Andreas Endemon-Iohannes Cydo-
nius*, in his 40. pag. targets himselfe with the authoritie
of *Siluester*, in the 5. accusation, & 13. question, where
he thus writes: *When the Iudge doth not proceede iuridi-
cally, the arraigned being not simply subiect to him, either
in this case, or for some other reason; vpon such termes,
howbeit lying be unlawfull, yet it is not a mortall sin, it
being not against that which wee owe to Iustice and true
iudgement, but only against that which is vsurped: nay, we
hold it not a veniall sin, if in answering warily, or as they
terme it, sophisticatedly, he utter somewhat which is false ac-
cording to the apprehension of the Iudge, but not in his
owne meaning for that in this case, sithence he is not his
subiect, he is not bound to speake the truth, according to
his vnderstanding.* Here wee must remember, that by
iudgemēt, which is not rightfull, but vsurped vpo those
who are not subiects, he means the passing of the indg-
mēt of the ciuill Magistrate vpo Ecclesiastical persons,
& chiefly Iesuites, who are no way subiect to Bishops.

The Iesuite *Tolet* in his fourth Booke of the instru-
ctions of Priests, Chap. 91. speakes thus: *If the offence
be secret, vpon which thou art demanded, thou maist then
use Equiuocation, answering, I know it not, with this
refer-*

reservation to thy selfe, to tell it you; or thou maist answer, I did it not, *understanding*, at this present.

The ancient *Arian* Heretiques chalked out this way long since to the Iesuites: For *Nicephorus* in the eight Booke of his Historie, *Chap. 51.* saith, that *Arians*, hauing subscribed to the Confession of the Nicene Councell, had another Confession hid in his bosome, which himselfe had written, and therevpon confidently swore to the Emperour, that hee did belecue as hee had written, *understanding* thereby the writing which hee had wrapt vp in his bosome. By the vertue of this Doctrine, a man may denie his Religion, his Faith, his God, and all, telling the Iudge, *that he beleuees not in Iesus Christ*, but with this mentall reservation, *to tell you*: and Saint Peter denying Iesus Christ to the Maide, might well haue shifted himselfe by the helpe of this Sophistrie, saying; *I know him not*, but softly to himselfe, *to tell you*.

By this subtiltie the Iesuites haue found a trick, how to stirre vp Instruments to assault the sacred persons of Princes, and withall to instruct them in the meanes not to disclose their Complices, perswading them that they may keepe their conscience safe, by such and such Equiuocations, as to denie, that they neuer saw it, or heard of it; alwayes prouided, that they keepe to themselues some secret limitation or condition, by which they may free themselues from the imputation of a lye, and not offend their conscience. This is it which makes the parricides of Kings, so confidently to forswear themselues

*equivocatione
vis potius, re-
spondendo nescio,
intelligendo sa-
men intra se vt
dicam tibi, vel
respondendo non
feci, intelligen-
do intra se nunc
non feci.*

in the face of the Court, being taught by their spirituall Guides, that in so doing, if they reserue some other meaning in their owne mindes, it offends not God at all.

And from hence it ensues, that a man cannot fixe any certaine beliefe vpon Father Cottons protestation, in disauowing Mariana: for who knowes, whether hee haue not some reseruatiō locked vp in his owne breast? or who can tell whether in saying, *I condemne Marianaes bookes*, he vnderstands not for not hauing said enough: or thus, *A priuate man cannot lawfully attempt vpon the life of the Prince*, speaking thus to himselfe, except the Pope giue way to it, or the King be excommunicated, or be no true King; but such, or such, is no true King, because he doth this or that, &c. But to conclude this point, as in contracts heretofore among the ancient Romaines, their women were compelled to renounce the Villeian decree, and the authentique *Si qua mulier*: In like maner, Father Cotton if he would haue vs giue credit to his declaration, he ought first to haue renounced his priuiledge of lying, and vsing Equiuocation; and yet I feare, that in this very abrenuntiation, hee would haue vsed some other ambiguitie and craft.

The other point maintained by John l'Heureux is, that Henry Garnet and his companions, hauing vnderstood of the conspiracie against the life of the King and his whole race, ought not to reueale it, but keepe it close: he deliueres it in these termes, *Pag. 262.* of his Apologie: *Adde hereunto the scandall which Catholiques would conceiue, if a Priest, a Iesuite, being consulted*

Adde Catholicorum scandalum, & offensionem si

sulted in a case of Conscience, and that in the most Religious act of Confession, (the most sacred mysterie among Catholiques) should informe against one, who comes to craue aduise: for to whom would they afterward adresse themselves to be resolved in their scruples of Conscience? or whom can they trust, if they finde no faithfulness in Priests? And in the 290. Pag. A thing sealed up with the most holy signet of confession, cannot be broken up without detestable sacriledge: his 13. Chapter entire is spent about this subiect, in which at length he comes to this passe, to affirme, that there cannot fall out so great a mischiefe, for the auoiding of which, it can be lawfull to bewray a Confession. The Iesuit Suares sayes the same in effect in his Treatise of Pennance: * Yea, though the safety of the whole Common-wealth should stand vpon it.

Of late dayes since the death of the last King, Father Fronton Iesuite, though lesse seditious then the rest, accompanied with another Iesuite, came not long since to the Kings librarie at the Cordeliers, and there finding Mounseieur Causabon, the keeper of it, they fell into dispute with him vpon this Theame, Fronton maintaining it stoutly, that hee would rather all the Kings in the world should perish, then that he would reucale one confession.

How then? shall a Sonne rather suffer his Father to be slaine, then acquaint him that such or such lye in ambushment to kill him, though he haue receiued it vnder the seale of Confession? or shall a Iesuite rather suffer his King and Country to swimme in blood, then open a confession? yea, but will some man reply,

sacerdos idemq;
Iesuita conscientie causa consultus idq; interpretus confessionis religione quana nulla maior inter Catholicos esse potest, consultores suos detulisset? quem enim in posterum in rebus suis dubijs adire, aut cui amplius fidere possint, si ne in sacerdotibus quidem fidem inueniant?
Rem sacrosancto confessionis arcano obsignatam sine immanni sacrilegio prodi non potuisse.

* Disput. 33.
sect. 1. num. 2.

the Confessor must be faithfull to his Penitentiaries : it is true, but I say also, that he ought to be obedient to his God, and loyall to his Soueraigne: God commanding vs to be faithfull to him, to whom we haue solemnly sworne allegiance; and if wee looke into those sacred Tomes of holy VVrit, we shall meet with store of passages which enioyne vs loyaltie and obedience to Kings, but not so much as a fillable of enioyning secrete after confession: it is a precept which the Church onely hath put vpon vs, but with this caution, that it be not preiudiciall to the Commandements of God, or that vnder the pretence of secrete we turne Traytors, and by our perfidious silence become the cause of the murdering of our Father or our King, which is, as if I espying one who hastning to set fire on his brothers or neighbours house, should quietly suffer him to doe it, because I had promised to disclose it to no man. No certainly, wee must beleue that on the contrarie, rather the breach of such manner obligations is more praise-worthie in it selfe, and pleasing to God: for hee that can preuent a mischiefe, and yet suffers it to passe, was euer held as guilty. And surely for none other reason is it, that *Homer* in the very entrance of his *Iliads* tels vs; that the rage of Achilles against Agamemnon, slew many valiant men, and gaue their carcasses as prayes to the dogges. And hence it is, that in the Romaine lawes, such kinde of patience is as farre forth lyable to punishment, as the principall acte it selfe: which rule hath it place and truth, not onely in common crimes, but most especially in Treason, as the Lawyers teach.

And

*Homer. Il. α.
πολλὰς ἰφ-
θίμους ἰν-
χὰς αἰδῶ
πρόια. λευ.*

*L. 1. §. occisorum
cum seqq. ff. ad
S. C. Syllania.
L. 9. §. 1. ff. ad*

And to the end that no Marianist may obieſt that the founders of thoſe Lawes were Pagans, the Popes themſelves haue euer heretofore maintained the ſame to be juſt, in like caſe together with the whole rabble of Canonists, adding their reaſon, that there is a great preſumption of ſecret intelligence and correſpondence betweene the delinquent and the con-
nient.

leg. Cornel. de
faſſ. L. 1.
Cod. de falſa
mon. L. quiſquis
Cod. ad leg. Jul.
Maieſt.
Idem in cap.
quant. de ſen-
tent. excommu.
cap. delicto. de
ſentent. excom-
muni. In 6. Cano.
non inferenda.
23. queſt. 2.

The Ieſuite then, and Cardinall *Bellarmino*, take the wrong Pigge by the eare, in labouring to juſtifie *Garnet* and *Oldcorne*, as if they had well done, eſpecially ſince they might eaſily haue brought the matter to light without accusing any body, by writing a word or two to warne the King to looke to his perſon, or to ſearch vnder the Parliament houſe, and by that meanes might the conſpiracie haue bene diſcouered, and not the Confeſſion. The ſource and ſpring of all this miſchiefe, ariſeth from that vowe which the Ieſuites take to obey their Superiours, that is to ſay, the Generals of their Order (who of neceſſitie ought alwayes to be ſubieſt to the King of Spain) as alſo to their other Gouvernours, and that with a ſimple, abſolute ynlimited obedience, not ſuch as enquiring why or wherefore, which themſelves call an obedience not of will onely but of iudgement, or a blinde obedience. There is a little Pamphlet, entituled, *Regula ſocietatis Ieſu*, which themſelves haue cauſed to be Printed at Lyons Anno 1607, by *Igues Rouſſin*, in the end of which they haue ſet a long Epiſtle of *Ignatius Loyolaes*, the Spaniſh ſouldier, Patron and founder of their ſect: in which the ſaid *Ignatius*,

Statuatur robis-
cū ipsi quicquid
superior precipit
ipsius Dei præ-
ceptum esse, atq;
ut ad credenda
qua Catholica fi-
des proponit toto
animo affectuq;
vestro statim in-
cumbitis: sic ad
ea facienda que-
cunque superior
dixerit cæco quo-
dam impetu vo-
luntatis parendi:
cupida sine ulla
prorsus disposi-
tione seramini.

Page. 254. layes downe these rules to his Societic:
*Entertaine the command of your Superiour in the same
sort, as if it were the voyce of Christ: And a little after,
hold this vndoubted, that all which your Superiour com-
mands, is none other then the commandement of God
himselſe, and as in beleeuing those things which the Ca-
tholique Faith proposeth, you are presently carried with
all the strength of your consent: so for the performance
of all those things which your Superiour commands, you
must be carried with a certaine blind impatuoſity of will,
desirous to obey without farther inquiring why or wher-
fore. And to the end that they might not finde any e-
scape by the word quodā, certaine impetuoſitie, other
passages there are in the same Epistle, where that
word is forgotten; as where he sayes, perit calebris illa
obedientie cæca simplicitas.* For in as much as those
things which the Superiours command, might some-
times seeme vniust and absurd, this Saint (though
not yet canonized) commands the Iesuites to cap-
tivate their vnderstanding, that they fist not the com-
mands of their Superiours, after the example of
Abraham, who prepared euen to sacrifice his Sonne
at the commandement of God, and of *Abbot John*,
who watered a dry logge of wood a whole yeare to-
gether, to none other purpose but to exercise his o-
bedience; and another time put himselſe to the thrus-
ting downe of a great rocke, which many men to-
gether were not able to moue, nor that he held them
things either visuall or possible, but onely that hee
would not disobey the command of his Superiour.

This rule then consequently drawes to this issue,
that

that if the chiefe of the Iesuites Order, among whom their General is alwaies subiect to the King of Spaine, command a young French Iesuite any thing whatsoever, he stands bound instantly to put it in execution, without so much as casting an eye vpon the danger or difficulty of it, or any way respecting how damageable it might proue, either to himselfe or the state. A Maxime which if it be held as sound, our Kings shall no longer be secure of their lines, then the Heads of the Iesuits command their vnderlings nothing to the contrarie: for it being once commanded, they are forbidden to enquire if the thing be iust, the matter giuen them in charge, shall be sure to carrie the name of the good of the Church, and be grounded vpon a satisfaction for some enormous sinnes, or vpon the hope of being crowned Martyr, and obtaining in heauen some preheminence aboue the ordinarie.

This vow is also the cause, that the Iesuites are exempt from the obedience of Bishops, for it had beene a matter meereley impossible to obey their Superiours in all things, if the Bishops had had power to correct or hinder that which the Superiours should command.

Some one it may be will tell me, that these things are indeede cleere enough, and the testimonies sufficient to settle any mans iudgement in discerning the doctrine of the Iesuites: but whence comes it to passe (then will some body here obiekt) that in some places they condemne the murthering of Kings, and maintaine that a subiect ought not to attempt vpon the
the

the person of his Soueraigne, howbeit he be viciously giuen and abuse his power: to which I answer, that the opinion indeede of some of the Iesuities is, that a Subiect ought not to rebell against his Soueraigne, although he be an Heretique or a Tyrant, before the sentence of deposition be pronounced by the Pope, or by some of the most learned, among which the Iesuities euer suppose themselves to stand in the first degree, and that by expresse declaration the subiect may be vnloosed from his oath of allegiance, as the Iesuite *Andreas Eudemon-Iohannes* teacheth at large, in the third Chapter of his Apologie for *Henry Garnet*: but they also generally hold, that after sentence of deposition, which is commonly procured at the instance of these holy Fathers, such or such a King is no longer King, and that another ought to supply his roome, and that his Subiects owe him no obedience at all. This point is at large demonstrated by the same Iesuite in the same Chapter, and we haue already made it cleere, that the same is also the doctrine both of *Ballarmine* and *Gretzer*. Nay, France it selfe hath by experience sensibly felt the smart of it, to her great misery and grievance. Now this is it which I affirme, that whosoever maintaines that the Pope can at his pleasure alter kingdomes, displacing one, and setting vp another, and exempt the French from their oath of allegiance, consequently maintaines that the French in such a case ought to kil their King: For a man may well thinke that a King from whom offer is made to snatch away his kingdome, will take armes to maintaine his right, and labour to
 reduce

reduce his subiects to loyaltie, who stand armed against him: now in such a warre, and among so many rebels, it is impossible that the Prince should not runne in hazard of his life, since that in defending himselfe he is resolute not to loose his kingdome, but with the losse of his life: these be the nicities of the Iesuites, by which they enchant men; they protest solemnly that they allow not the murdering of Kings, but herein lyes the craft, that they acknowledge none for Kings but whom themselves please, and maintaine that to kill a King, whose gouernment they cannot brooke, is not to kill a King, but a man (as they say) masked vnder that title. But yet marke here another mischiefe, by which they are plainly conuict to be enemies to our Kings: for the French could neuer yet be brought to acknowledge, that the Crowne of Fraunce depended from the holy Sea, or that the Pope might giue it too, or take it from whom hee thought fit, and neuer approued the Canon *Alius*, which is to be found, *Causa. 15. Decret. quest. 6.* and runnes thus in plaine termes: *Zachary the Pope of Rome deposed the French King, not so much for his wickednesse, as for that he was vncapable of so great a power; and hath set Pippin, Father to Charles the Emperour in his roome, and absolved all French men from their oath of allegiance.* By vertue of which Canon the Pope attributes to himselfe power, to remoue the Crowne from the heads of our Kings, without regarding whether they be Here iques or Catholiques; whether of a vicious or innocent and vertuous life; but onely if in his iudgement he finde them vnfit, and some other

Romanus Pontifex Zacharias scilicet Regem Francorum non tam pro suis iniquitatibus, quam pro eo quod tanta potestate erat inutilis, a regno deposuit, &c.

E

more

more capable of gouernment. Whosoeuer main-
taines this opinion, withall cannot but hold that our
Kings are meerely titularie, and that their Crowne is
held at the mercy and disposition of the Pope.

But the Iesuites hold that the Pope cannot erre in
Doctrin, and thereupon maintaine all and euery ar-
ticle which he teacheth, whereupon consequently it
followeth, that the Pope in pronouncing this decree,
hath spoken nothing but the truth.

I will adde hereunto yet one point more touching
the Doctrin of the Iesuites, which may giue vs a ful-
ler taste of their humour. At *Garnets* arraignment
among other matters which he confessed, he acknow-
ledged that *Catesby* the ring-leader in the Conspira-
cie, was touched with remorse of conscience, because
that the time drawing neere for the acting of the plot,
hee considered that in blowing vp the Parliament
house, he must needes together with the Heretiques
make away many innocent Catholiques; now to be
resolved of this scruple, hee addresseth himselfe to
Garnet, and demaunds of him whether in doing to
death the bad, a man might with a safe conscience
make away the good also that were found among
them: *Garnet* to this question thus replies, that hee
should make no doubt but that he might iustly mur-
ther both the one and the other, provided alwaies
that it aduanced the good of the Catholique Church.
Is it possible to finde a more desperate rage then this,
which to kill Kings spareth not the dearest bloud both
of brothers and friends? And this I report not onely
from the testimonie of *Garnets* arraignment, but
from

from the Confession of those Iesuities, who since his death haue written discourses in his commendation: for the Apologie of *Garnet*, composed by *Iohn l'Heureux*, and approued by their Generall *Aquania*, and three other of their Doctours, confirms the same, and offers to make good this fact of *Garnet*, *Pag.* 103. and 265. He confesseth moreouer, that *Garnet* in his publique prayers, in a Catholique assembly, exhorted the people to pray vnto God, for the good successe of an enterprise, which was to be executed at the opening of the Parliament: and *Pag.* 269. he confesseth, that the Iesuite *Hall* being apprehended and put to his answer, that wee were not to iudge by the vnfortunate successe of the enterprise, of the iustnesse of the cause. And *Pag.* 273. he acknowledgeth, that the rebels hauing taken Armes after the enterprise was discouered, the Iesuite *Hamond* in stead of perswading them to disarme themselues, and lay aside their weapons taken vp against the King, gaue them all absolution. Againe, *Page.* 275. he affirmeth, that all that were of the powder treason, were men of very tender and scrupulous consciences. The same Apologie *Page.* 310. witnesseth that the Iesuite *Garnet* in certaine Letters of his, resolving to hazard his life for the Catholique cause, speaks thus; *It is necessarie that one man die for the whole people:* applying to his owne person those speeches which *Caiaphas* inspired by the holy Ghost prophesied, touching the redemption of the world by the death of our Sauour. At the arraignment of the same *Garnet* hee confessed to the Commissioners deputed to examine him, that hee had

*Monet omnes
qui ad solem-
nem Ecclesie co-
tum conuene-
rant, vt obnixè
orent Deum pro
felici successu
grauissime cu-
iusdam rei in
causa Catholico-
rum sub initium
committorum.*

Neque vero ob
eam rem factum
probabat; sed a-
probabat euentum.

offered sacrifice vnto God, for the hindering of the enterprife; yet with this restriction, if it were not profitable for the Catholique Church; hereupon the Apologie labours to excuse him in these words: *Garnet approved not the fact, but loued the euent*: as if a man should say, that hee approved not the murdering of the King, and his family, but yet was glad that it was done: these are the windings and turnings of the Iesuites, ready to say and vsay the same thing in the same line. These were the heroycall exploits for which *Garnet* and *Oldcorne*, iustly executed as Traytors, are by *Bellarmino* stiled by the honourable name of Martyrs, as also by the Apologist, approved as I haue said before, by their Generall of their Order, *Aquavina*, and three of their Doctors, and thereupon they are ranged in the Catalogue of the Iesuites martyrs, lately printed at Rome: a copie of which is to be seene and sold, at the Palace in the prisoners Gallerie, and that since the death of the King. From hence then let the Kings and Princes of Christendome duely consider, in what suertie they can liue hereafter, since the people is instructed by these Doctors, to seeke the glory of Martyrdome in the villanie of murther; and let all good Catholiques be moued with iust griefe, that the sacred name of Martyr, so much honoured in the Primitiue Church, should now a dayes be giuen to bloody barbarous parricides, and disloyall Traytors.

I passe ouer my iudgement to what purpose that distinction tends, which the Iesuites make of two sorts of Catholiques, naming the one true Catholiques,
and

and the other state Catholiques: for these latter, howbeit they accord in all points of faith with the Romaine Church, yet are they not esteemed of them but as demic Catholiques, because forsooth they will not be as factious as they are, nor approue treason and rebellion, a distinction which without all peradventure will breede a Schisme in the Church of God, if his mercy preuent it not.

These accusations which wee haue mustred together in this Chapter, sufficiently witnesse, that *Mariana* hath not alone stragled out of the way, but that all the Iesuities vpon this matter erre with him, whom Father *Cotton* cannot iustifie in generall, without giuing satisfaction to the paticular obiections drawne out of other Bookes, as expresse for the murthering of Kings as that of *Marianaes*.

CHAP. II.

Wherein the same thing is further proued by the facts of the Iesuities.



EE haue already sufficiently proued by the writings of the Iesuities, that it is an opinion generally currant among them, that it is lawfull enen for priuate men to kill Kings: now wee come to demonstrate the same in their actions, the horrible effects of a detestable Doctrine.

It may from thence strongly be presumed that this mischieuous sect first set a foote this Doctrin, in as much as before their arising, neuer a word was extant of attempting vpon the persons of Kings, vnder pretence of Religion: and beholde, since, two of our Kings successiue haue miscarried through the impression of this damnable perswasion; and if some order be not soone taken against it, it will turne into custome.

And we haue found by experience in Fraunce how pernicious vnto a state this Sect is, which comming out of Spaine aboue fifty yeares since, yet could not the sweetnesse of the French ayre, qualifie the fiercenesse of their spirit vnto this day. A very strange thing, considering that heretofore euen Lyons and Tygers being brought vnto the Temple of *Adonis* in Persia, were no sooner entred there, but that their rage and naturall cruelty was changed into such a gentlenesse as is almost incredible.

And if it pleased the Queene, and my Lords the Princes of the bloud, to enforme themselues thoroughly by my Lords the Presidents, and Counsaillors of the Court, or by the Aduocates and Attornies generall of his Maiestie, of the proceedings taken against the Iesuites, they shall finde this which followeth to be true, which wee haue drawne out of the arrests of the said Court, and out of the interrogatories of the convicted, which are yet kept in the Office of the same Court, namely

That in the yeare 1594. the 27. of December, *John Chastel*, Clarke, brought vp in the Colledge of the Iesuites,

Adrian. de animalib. lib. 12. cap. 23.

Iesuites, hauing giuen the late King a stab with a knife in the mouth, thinking to haue giuen it in the breast, was taken and committed to the Prouost of the Kings house, and brought into the Bishops prison, where vpon an interrogatorie, he confessed, that long agoe hee had purposed in himselfe to giue this stab, and missing of his purpose, he would doe it yet if he could, being perswaded that it would be for the good of the Catholique, Apostolique, and Romane Religion. Being brought from thence to the prison of the Palace, hee was examined by the chiefe Officers of the Court, to whom he confessed amongst other things, that whereas he had a conceite that hee should be forgotten of God, and was certainly perswaded, he should be damned like Antichrist, of two euils he made choise to auoid the worst, and being a damned person, hee had rather his damnation should be in a fourth degree then in an eight. Being demanded where he had learned this new Diuinitie, he made answer, that it was by Philosophie. Being asked whether he had studied Diuinitie in the Colledge of Iesuites, he answered: Yea, and that vnder Father Guerret, with whom he had continued two yeares and a halfe. Being (further) asked whether hee had euer beene in the Chamber of Meditations, whether the Iesuites vse to bring the greatest sinners, there to behold the representation of many Diuels, diuersly and fearefully shaped (vnder colour of reducing them to a better life,) thereby to cause a perturbation in their spirits, and consequently vpon such or such resolutions to push them forwards to the vndertaking of some great action. His answer was, that he had often been

in

in this chamber of meditations. Being demaunded whether the killing of the King were not matter of ordinarie discourse amongst those Iesuites, made answer, that hee had heard them say, It was lawfull to kill the King, and that he was no member of the Church, neither ought wee to obey him, nor hold him for (our) King, untill hee had (receiued) approbation from the Pope.

During the foresaid proceedings, certaine of the Lords of the Court, came to the Colledge of Cleremont where the Iesuites were, and (there) seized on the papers of *John Guignard*, amongst which there was found a Booke composed in the praise of *James Clement*, who murdered *Henry* the third, with exhortation to doe the like vnto his Successour: out of which Booke diuers clauses haue beene produced in the first Chapter.

The Court vpon the sight of these Writings, sent for *Guignard* the Author, who when his Writings were shewed him, and himselfe examined thereupon, confessed that himselfe had composed them, and written them with his owne hand. And hereupon *Guignard* by sentence of the Court, was (condemned and) executed the 7. of Ianuary, 1595.

By another sentence was *Peter Gueret* Iesuite, the Maister of *John Chastell* condemned to perpetuall banishment, and all his goods seized on, and confiscated vnto the King, with commandement for the erection of a Pyramis before the great gate of the palace, with an inscription containing the causes why the Iesuites were banished. In which (inscription) they

they are tearmed *Heretiques*, *troublers of the State*, and *corrupters of Youth*. Which Pyramis while it stood, if any did aske why it was set vp, many more now a dayes are ready to aske why it was puld down.

A case like vnto this fell out at Melun, the last of Aprill. 1593. what time the processe criminall was made against *Peter Barriere*, who being apprehended vpon the intelligence of a Fryer, an honest man and faithfull vnto the King, confessed that he came purposely vnto the Court to make away the King, and that he had beene incited hereunto by one *Varade* by name, a Iesuite; whose daily practise was to defame the King with vile speeches. By the perswasion of this Iesuite, the fore-said *Barriere* had prepared a knife to doe the feat. About this he first of all asked the aduise of *Aubry*, Curate of *S. Andrew des arts*, to whom he made his purpose knowne, and afterwards betooke himselfe vnto *Varade*, Rectour of the Colledge of Iesuities, vpon the fore-said *Aubry* his aduise. That the said *Varade* confirmed him in his resolution to kill the King, and that by assuring him, that in case hee were apprehended and put to death, hee should obtaine in heauen a Crowne of Martyrdome. That the said *Varade* adiured him vnto this action, vpon the Sacrament of Confession, and of Communion of the body of our Lord.

It was also obserued, that when the late King was striken, their Colledges being enuironed with a Guard, certaine Iesuities cried out at the doores of their Chambers; *Surge frater, agitur de Religione: Vp brother, vp, our Religion is in danger.*

F

Besides

Besides this, in the Colledge of the said Iesuities, there were found diuers theames given by the Maisters of formes, the argument of all which was an exhortation to set upon Tyrants, and to suffer death constantly.

It was also certified to be true, that after Paris was reduced vnder the Kings obedience, the Maisters of the Colledge of Iesuities, forbad their Schollers to pray for the King.

Elsewhere informations haue beene made against *Alexander Hayes*, Iesuite, borne in Scotland, who taught openly that it was good to dissemble, and for a while to performe obedience vnto the King in shew. He was wont to say, *Iesuita est omnis homo*. This Iesuite was further charged to haue said, and that often, that he wished if the King came along by their Colledge, he might fall out of the window vpon him, and breake his neck. For which cause by the sentence of the Court, giuen the 10. of Ianuarie, 1595. the saide *Hayes* was condemned to perpetuall banishment; and withall hee was wished to keepe himselfe out of the Country, vpon paine of being hanged, without any other forme of arraignment. Moreouer, the said Fathers haue beene often conuicted for corrupting children, that so they might sende them into strange Countries against the will of their Fathers. As for instance, in the yeare 1595. the 10. of Aprill, a Iesuite, by name *John the Fayre*, of the Colledge of Cleremont, did honourable pennance in the great Chamber, during the Audience, bare-head and bare-foote in a white sheete, holding in his hand a burning Torch of two

two pound weight of waxe, and sentenced to professe and declare vpon his knees, that rashly and vnadvisedly hee practised to seduce *Francis Veron*, Clarke, Student in the Vniuersitie of Poitiers, to send him forth of the kingdome. And further, that he had indiscreetly referued and kept with him Lectures and Treatises made by some of the said Societie, which hee receiued and wrote out with his owne hand in the said Colledge of Cleremont, containing many damnable instructions to attempt against Princes, and (withall) approbation and commendation of that detestable parricide, committed vpon the person of our King of most blessed memorie, *Henry* the third. These are things so common and so well knowne, that who so should faine ought, or adde vnto it, cannot haue any hope to be lieued; and he must needes be accounted impudent that should denie them, the whole bodie of the Court being witnesses of the truth of them. Besides all this, there is no man that hath not by experience found, that the Iesuites were neuer other then sworne enemies vnto our Kings. For during these last troubles, which endeuoured to transport France into Spaine, there were many of the Religious persons found, and that of all Orders, to haue taken the Kings part, but there was no one Iesuite found to be for him, vntil such time as for their crimes they were driuen out of the kingdome.

In a word, the late King our Prince, who neuer was afraide in warre, (yet) was afraide of these men in peace. My Lord the Duke of Sully can testifie this, who perswading the King not to recall the Iesuites,

was answered by him, *Give mee then securitie for my life.*

And if we step forth of the kingdome of France, we shall finde many examples of the like. In all the conspiracies against *Elizabeth* the late Queene of England, it was alwayes found that some Iesuites or other had the tempering of them: and yet for all this they cease not to martyr her with wrongfull speeches after her death, prouoked hereunto by this, that shee suffered them not to murder her. *Bonarscius* the Iesuite, in the first Booke of his *Amphitheater*, and fourth Chapter, calls her, *Lupam Anglicanam*, *The English Wolfe*. And the Iesuite *Eudemon Iohannes*, in the 116. Page. of his Apologie for *Garnet*, calls her *Sororis filiam*, *Patris neptem*: *Her Sisters daughter, and her Fathers Niece.*

Of late *Henry Garnet*, *Hall*, surnamed *Oldcorne*, *Hamond*, *Iohn Gerard*, and *Grinnelle*, were found to be complices in that powder-mine, which was made vnder the house where the King with the States of the Country were to assemble together. And for these the Iesuite, *Iohn the Happy*, hath writ an Apologie: where in hee confesseth that indeede they knew the intendment, but that they ought not to reueale it. It was found also that they had communication (hereon) by letters with *Baulawin*, the English Iesuite, who (then) liued at *Bruxels*: this Iesuite was taken since as hee passed through the *Palsgranes* Country; and we doubt not but that if he were but a little stretcht by the fingers, a man might learne strange misteries of him; yea, & that he had some intelligence (to) with *Francis Rauillac*,

Ravillac, who had been in Flanders somewhat before his cursed enterprife.

And if you passe into Polonie, you shall finde that the Iesuites doe absolutely possesse the King, and hauing as it were the Tutorship of him, haue carried him vnto such violent courtes, that the Country by their meanes is risen vp against him, and he in great hazard of his kingdome. Their factious humour is the cause that Sueden is lost from the Crowne of Poland, and from the Catholique Church. For they haue moued the King of Poland, to make warre vpon Duke *Charles* (who now stiles himselfe King) so by force to compell him to receiue the Iesuites.

Neither is Transyluania free. Wee haue seene the Letters of the Baron of Zerotin, dated the 2. of May last, wherein hee declareth how a Lord of the Country hauing a Iesuite (with him) in his house, was by the same Iesuite drawne to conspire the death of the Prince of Trantyluania; who being aduertised of the day (appointed) for the enterprife, went forth of the Towne that day, giuing out that he went to hunt, and laid an ambush without the Towne, wherein hee surprised the enterprisers, who followed after him to execute their intendment vpon him. He put them all to death, and the said Iesuite was executed with the generall slaughter of his complices.

The house of Austria alone hath this priuiledge, (as) to be free from the conspiracies of this Societie. Of this family the Princes liues are sacred and inuio-
lable vnto the Iesuits: for the founder of their Order, and the General of their Societie being a Spaniard, to

whom they haue vowed a blinde obedience vnder oath, it is not to be feared in this respect, that euer they should be moued to enterprife ought against the Kings of Spaine, or against such as are of his house.

And therefore it is not without cause, that the Common-wealth of Venice, (whose wisdom of government is to be admired) hath driuen them out of Venice, and out of all their dominions: They (well) perceiue that these men are creatures of bloud, and fire-brands of warre, whom they can better endure without, then within their Country. For their last troubles had their beginning from the Iesuites: for whereas the Senate had discovered, that the Iesuites by cunning fetches had gotten great store of Legacies by Will, and made themselues Lords of much land, to the preiudice of the Common-wealth: It was concluded by aduise in Councell, to prohibite all Clergie men thence forward to receiue any goods immoueable by testament, without leaue of the common-wealth: whereunto when other of the Church submitted, the Iesuites who opposed it, and wrought against it at Rome, were for euer banished the State.

And for these considerations it is, that the Citie of Orleans would neuer receiue them, albeit they haue much desired it and laboured it. They sent thither one of their companie to preach their Lent Sermons; but the Inhabitants were not very well satisfied: for instead of studying, he busied his braines in searching out and entertaining such as had yet in their hearts any (remainder of the) olde leauen of the League: by whose entercourse this Iesuite set the report going,
that

that the Kings pleasure was, they should be established there. Heretofore their talke was of driuing out the Monkes of *S. Sampson*, that they might get their Church, and of displacing *Mounsieur*, the Marshall of Chastres, Gouvernour of that Citie, to get his house, making reckoning to ioine it together with the houses in the way vnto the fore-said Church. And besides all these preparatiues, hauing giuen the King to vnderstand, that the Citizens of Orleans did exceedingly desire their company, they did so importune his Maiestie, that hee granted them to haue an house there, yet with this charge that the Citizens should be drawne to consent vnto it. Now when they were solemnly assembled together about this matter, one amongst them, *Tourville* by name, a famous Advocate of the Citie, a man of learning and iudgement, declared vnto them the inconueniences that might befall the Citie if they did admit them, and by strong reasons made it good, that *in France for a man to loue his King and the Iesuites, were things that could not stand together*. The chiefe Officers of Iustice following this first tune, and all the Citizens concurring iointly in the same opinion, it was concluded, that they should not be received. This Citie at other times hath drunk of the cup of Rebellion, with many others, but sithens their reducing vnder obedience vnto the King, they haue at all times declared themselues most faithfull; even by their carriage in this last common affliction, as they haue declared more grieve then any other, so do they make the continuance of their obedience appear by al maner of good works, more then any other.

That

CHAP. III.

That the Iesuites are guilty of the murder of our deceased King, Henry the fourth.



Hosoeuer shall consider the crime of this wicked (wretch) *Rauillac*, in euery part and circumstance of it shal easily perceiue that the Iesuites had their fingers in the Pie, and that the mischief came none otherwise then by their instruction.

It is some fīue yeares since that at S. Victors, there was a Maide possessed with a Diuell, whose instrument she was for the telling of diuers things that seemed admirable. Father *Cotton*, either moued with curiositie, or grounding himselfe vpon the familiarity he had with his Spirits, tooke a iourney thither, to question with this Spirit on diuers points which he had a desire to know. And to helpe his memory, hee wrote in a ticket the points whereon hee was to demand: Amongst other points these were some: *What should be the issue of the conuersion of Mounseieur de la Val: and of the enterprises against Geneva: and of the continuance of Heresie: and of the estate of Madamoyfelle Acarie; and about the life of the King.* There were many like vnto these: but so it fell out, that Father *Cotton*, deliuering vnto Mounseieur *Gillot*, Counsaillour, in the great Chamber a booke which he had promised him,

him there, through some ouersight, left behinde him his memoriall, which falling by this meanes into the handes of the said Mr. *Gillot*, he communicated it vnto certaine others, and amongst others to my Lord the Duke of Sully, and so the matter came abroad. Had this fallen out at some other time, while some vigour of spirit yet remained in men, this had beene sufficient to haue entred an inditement against the lesuite; it being a matter capitall for a man to enquire about the tearme of his Princes life: (and that) not onely by the Romane lawes, the Authors whereof were Pagans and Idolaters; but euen by the lawes of God, as we may read in the 18. Chap. of *Deutronomie*.

And *Tertullian* giues the reason of it in his Apologeticus, to wit, that such a one hath imaginations against the Princes life, that makes such inquirings about it.

Two yeares after this, so it fell that Mounseigneur *de la Forze*, Lieutenant for the King in Bearne, by the intelligences which hee had from Spaine, by reason of his neighbour-hood vnto it, was aduertised that a Spaniard of such a stature, of such an hayre, and in such apparrell, departed such a day from Barcelona, to go into France, with intendment to make away the King, by poyson or other meanes. VVell, this Spaniard came to Paris, addrested himselfe to Father *Cotton*, who brought him vnto the King, & gaue high commendations of him. A while after came the Letters of Monsieur *de la Forze*: when the King had read them, hee sends (forth) to seeke Father *Cotton*, and shewes him the Letters of Mounseigneur *de la Forze*, and commands him to bring backe againe that same

G Spaniard,

*Paulus. lib. 5.
Sentent. tit. 21.*

S. 9.

Qui de salute Principis vel summa Reipub. Mathematicos, Ariolos Aruspices Vaticinatores consulit, cum eo qui responderit capite punitur.

Cui autē opus est scrutari super Cæsaris salute nisi à quo aduersus illam aliquid cogitur, aut post illam speratur & sustinetur?

Spaniard.. Father *Cotton* answeres, he could not be-
lieue it, and that the aduertisement was false: neuer-
thelesse, he would go seeke out the said Spaniard, and
bring him before his Maiestie. Whereupon he goes
forth, and returning a good while after, hee tels the
King, he could not finde him, and that hee was gone.
To see clearly vnto the bottome of this, but a little
good sight is too much.

It is not aboue a yeare agoe that Father *Cotton*
wrote vnto a prouincial of Spaine diuers things which
our King had vttered in secret, and reuealed in Con-
fession, and such as turned to the disgrace of his Ma-
iestie. The discouery whereof was the cause why hee
continued in disgrace for the space of fixe Moneths.
Neuerthelesse the late King (through a clemencie
(that was) fatall vnto his owne destruction) forgauē
him, and receiued him into fauour. But it may be re-
membred, how not many daies after, our young King
being importuned by him, gaue him a gird, by such
an answer as he well deserued, in these tearmes; *I*
will tell you nothing, for you will write in into Spaine, as
you haue done the confession of my Father.

And to come neere the fact of *Rauillac*: like as af-
ter the death of *Henry* the third, a man might heare
the Iesuites preach sediciouſly, and exhort their au-
ditors to do the like vnto his Successor: and amongst
others, Father *Commolet*, crying out in his Sermons,
We haue need of an Ehud, be he a Monke, or be he a Soul-
diour, we haue neede of an Ehud. Right so at Lent last,
might a man haue heard a Iesuite, by name Father
Hardy, Son to one *Mercier*, dwelling on Nostre-Dame
bridge,

bridge, preaching at S. Seuerins, and saying, *that Kings heaped up treasures to make themselves feared, but that there needed but a mastocke to kill a King.* In witnesse whereof, I can produce Mounsier *le Grand*, and Mounsier *de la Van*, Counsaillours of the Court, who were present thereat, besides diuers others.

At the same time Father *Gontier* preached so sediciously, and so iniuriously against the King, that Mounsier the late Marshall of Ornano, as zealously affected vnto the Catholique religion, as any man in France, being asked of his Maiestie what hee thought of his Sermons; made answer to him, that if *Gontier* had spoken as much at Burdeaux, he would haue caused him to be throwne into the Riuer. Euery one from that time might prognosticate some great mischiefe, and the murmure was so great amongst true Frenchmen, that my selfe falling on a time amongst good company, where some speech past betweene vs, one of them affirmed, that a iolly man of qualitie, called Mounsier *de la Grange*, Secretary to the Prince of Condé, would auouch to Father *Gontier* (s face,) that whiles (during these warres) he remained prisoner at Perigeus, the said *Gontier* in presence of Father *Saphore*, Rector of the Colledge, did maintaine against the said *de la Grange*, that *it were a good deed to kill the King.*

Yet this is not all: for to giue fire to the match at both ends, the Iesuites by meanes of a person named *Guron*, (who makes shew of much deuotion) would faine haue prescribed vnto the Curates of the parishes in Paris, a forme of preaching the very last Lent,

giuing them in writing sundry discourses tending to sedition. But diuers honest Curates came to the Duke of Sully, beseeching him, that by his meanes they might speake with the King; to whom they made their complaints, saying; there were some that would prescribe them to preach things contrarie to their allegiance. The excessiue clemencie of this great King contented it selfe with making remonstrance hereof vnto Father *Gontier*; yea, and to winne his heart, he made him his Preacher, and gaue him a pension.

Like as before lightning a man shall heare some grumbling in the Clouds: euen so, these preachings and seditious meetings were the forerunners of this great blow, that hath shaken this State in the person of so great a King, whose losse we lament now, but shall feele it much more in the time to come.

This is to be
found in the
Records.

Adde hereunto the Confession of *Rauillac*, who iustified vnto Father *Aubigny*, that hee had told him in confession, that he had ben sent to giue a great stroke, and that hee shewed him the knife, hauing an heart grauen vpon it. But the said Iesuite protested, that God had giuen him this grace, that so soone as ought was reuealed vnto him in confession, hee forgot it incontinently. The Gallant saued his life by this: but had he bene in another Countrey, hee would haue bene taught the Art of Memorie.

They that haue sounded this *Rauillac*, and haue bene present at his examination, may perceiue that the said parricide hath bene (very) thoroughly instructed in this matter: for in euery other point of Diuinitie

Diuinitie hee shewed himselfe most ignorant ; but in the question, whether it be lawfull to kill a Tyrant, he was well skilled in all manner of euasions and Iesuiticall distinctions, as my Lords the Commissioners can testifie, the Sieur *Coeffeteau* Doctor of Diuinitie, and others, who had the examination of this *Rauillac* in this matter. And this parricide being demanded what moued him to this attempt, told them more then once, *What the causes were why it was requisite to kill the King, they might understand by the Sermons of the Preachers.* His meaning was, that he was induced hereunto by the sermons before mentioned. But (more then this) it was easie to perceiue that besides publike exhortations, he had (withall) receiued particular instructions at large, so well scene was hee in this argument.

Neyther is it a circumstance to be neglected, that Father *Cotton*, hauing obtained leaue to speake with *Rauillac* in prison, amongst other things that he spake vnto him, this was one ; *Looke well to it, that you accuse not the Innocent* : fearing (belike) least hee should accuse the Iesuites : but the Cordeliers, Carmelites, and other honest religious persons, who were not touched in conscience, they feared not lest any should accuse them.

But whence was it , that at Bruxelles and at Prague where the Iesuites dominiere, the Kings death was spoken of (some) twelue, or fiftene dayes before it came to passe ? At Roan diuers receiued letters from their friends at Bruxelles, desiring to be informed whether the report that went of the Kings death

were true, albeit at that time it was not so.

Mounſieur *Argentier* at Troyes, receiued letters from the Tutor of his children at Prage, wherein hee was aduertified that a Iefuite had giuen it forth, that the King was dead before it fell out to be ſo, and withall had tolde them, that after his deceaſe Monſieur the Dolphin ſhould not be King, but the King of Spaine, and that for the ſame reaſons which Father *Gentier* gaue in his ſermons at Aduent and Lent laſt.

I may not omit the prediction of the prouoſt of Petiuers, (who was found ſtrangled in priſon) who being at Petiuers, two dayes iourney from Paris, and playing at nine pinnes, amongſt ſundry of his friends, told them ſaying; *This day the King is either ſlaine, or hath a blow.* This prouoſt was in faction a Iefuite, and had committed a ſonne of his vnto them, who at this day is a Iefuite.

Diuers haue obſerued with what diſdaine and generall indignation it was taken of euery one, to ſee the Iefuites at the Louure, the (very) morning after this abhominable aſſaſſinacie, looking with a ſmiling and preſumptuous countenance, as who ſhould ſay, all things went well for them; and to be preſented vnto the Queene by Mounſieur *de la Varenne*, their Benefactor and reſtorer; and to haue that boldneſſe in this common heauineſſe and ſorrow, ſo ſpeedily to demand the hart of the poore deceaſed King, which they carried away in a kinde of conqueſt, wherewithall they had done well to haue buried alſo the rooth which *Iohn Chaſtel*, a diſciple of theirs, ſtrooke out ſome yeares ſince.

But

But who did not wonder to see all the Orders of religious persons assist the funerals of the King, and partake of the common sorrow, saving the Iesuites? who alone hauing receiued more good turnes of this good King, then all other Ecclesiasticall persons put together, euen they alone vouchsafed not to accompany his body vnto the graue. Which being obserued by diuers of the Spectators, some said, the reason of their absence was, because they disdained all other Orders: but the most iudicious, their opinion was, that it was no small part of their wisdom: and that *Tiberius* and *Julia*, hauing procured the empoysoning of *Germanicus*, in the publike mourning that was at Rome, would not appeare openly, for feare least the people should discouer their sorrow to be but false and counterfaite.

After the Kings death, they did what they could to keepe his purpose from taking effect, and to thwart such courses as he iudged to be for the good of the State. Hee had resolved to send companies vnto Cleues, for aide to the princes of Germanie. Since that, Mounseieur the Marshall of Castres, Generall of these forces, prepared himselfe for the iourney, when behold two Iesuites who came to seeke him out, tolde him that he could not goe this voyage, nor bring succour vnto Heretiques with a good conscience, and sought to affright his conscience with threats, as that if he did this, hee could not be saued. But the said Marshall giuing no credit vnto their words, within a while after, they come vnto him to change their language, and to appease him.

*Tacitus. lib. 3.
Annal. Tiberius atque Augustus publico abstinuere, inferius maiestate suarati, si palam lamentaretur, an ne omnium oculis vultum eorum scrutantibus, falsi intelligerentur.*

CHAP. IIII.

*An Examination of the declaratory Letter of
Peter Cotton.*

First of all, I say, that this Letter being extorted (as it is) by necessitie, comes out of season, and doth not preuent the euill, but comes after it: for it should haue beene written against *Mariana* when hee first peeped forth, and when the late King intreated Father *Cotton* to write against it.

I say further, it is vtterly vnknowne to vs whether he speakes in earnest: in his Letter, or whether according to the doctrine of his Order, he vseth Equiuocation, and suppresseth the one halfe of his meaning: or if he speakes in good earnest, who seeth not that his companions are not of his opinion, sith none of them hath subscribed his Booke, nor approued it: which yet had been most requisite in a matter so publike and of such importance.

Again the authoritie of so many Iesuities condemning the murdering of Kings, is alledged by him in vaine: for all such passages of the Iesuities are vnderstood of Kings whom the Pope and Iesuities acknowledge for Kings: But wee haue made it cleere in the former Chapters by the authoritie of a great many Iesuities, and by their actions, that when the Iesuities
doe

do attempt vpon the life of any King, they make good their action by this, that such a one they doe not reckon to be a King, albeit he beares the name, in as much as he is excommunicated, or because hee is an enemy vnto the Church: and in very deed this wretched *Rauillac*, alledged this for the cause of his attempt, to wit, *because the King would make war against the Pope, and that the Pope was God, and by consequence, that the King would make warre against God.*

These are the very words of the interrogatorie.

And therefore the reuerend Abbot of Boyse, hath well obserued in his answer to Father *Cotton*, that whereas *Gregorie* of Valence, Iesuite, saith; It is no way permitted for a man to attempt vpon the life of his Prince, albeit he abuse his authority: yet he addes, *If it be not done by publique iudgement.* Now all the Iesuites maintaine that the iudgement of the Generall of their Order is a publique iudgement, and whereon they must rest (themselues,) as on the voyce of Christ, as wee haue shewed before; wee hold also the iudgement of the Pope to be a publike iudgement.

Againe we haue formerly obserued that the Apologie of *Eudemon-Iohannes* the Iesuite, approved by their Generall *Aquaviva*, and of three Doctors of the Iesuites, affirms that Iesuites doe no way approue the murthering of Kings, notwithstanding they loue the euent: so that it serues to no purpose for Father *Cotton* to condemne him that murthered the King, if neuertheless he be glad for the euent, that is to say, for the death of the King.

And in very deepe, it is a fraudulent protestation that hee makes of approving the decree of the

H

Councell

Councell of *Constance*, where they condemne the proposition of *John Petit*, and declare that it is not lawfull for a subiect to kill a Tyrant: for the Iesuites haue their euasion ready, and which is a truth, namely, that the Councell of *Constance* speaketh of such Tyrants as are lawfull Kings, and that they speake not of Tyrants deposed by publike iudgement, and whose Subiects are discharged and absolved of their oath of allegiance by the Pope, nor of Kings who are iudged enemies vnto the Church. For if the Iesuites shall vndertake to make away a King, they will easily finde (out) some reason (or other) to proue that he is no King at all, and by consequence that (herein) they doe nothing against the Councell of *Constance*, nor against those places which Father *Cotton* alledged out of the writings of the Iesuites.

That which Father *Cotton* addes, that this was the singular opinion of *Mariana*, and not of all their Order, hath beene disproued in the first Chapter, by the approbation of a great many Iesuites, whose names are in the front of *Marianaes* Booke, and by the bookes of sundry Iesuites, who affirme the same that *Mariana* doth; yea, they commend him, and maintaine him: and the Iesuite *Cotton* (himselfe) doth so tenderly condemne him, that in his reprehensions of him, hee doth rather seeme to flatter him.

As for that pretended decission, which hee would make vs belieue to haue beene made in a prouinciall congregation of the Iesuites, wherein *Mariana* was condemned by them: this seemes to mee, to marre their Market, sith they haue concealed this decission (hitherto)

hitherto, and would haue no man know it. Did they feare to make French-men too well affected towards the preferuation of the King? or did they feare to giue offence to the Iesuites of Spaine, by publishing their condemnation of *Mariana*? Out of doubt it will be found that either any such decision was neuer made, or if it were, it was a matter of (mere) Equiuocation, and ambiguous (construction)

And this will be more easily belieued when a man shall come neare, and obserue the Iesuites confession in this matter, which Father *Cotton* hath reduced to fifteene heads or Articles, which are nothing but infoldings of words, and which declare the Iesuites belief in such points whereof no man asks them any question: for behold, (these are the points) whereon wee would expect to heare the Confession of their Faith.

I. Whether when the Superiour of the Iesuites shall command them to vndertake against the King, they ought to obey him.

II. Whether the Pope can discharge Subiects of their oath of allegiance made vnto their King.

III. Whether a King being deposed by the Pope, and excommunicated, is neuerthelesse a King, and whether the Subiects are bound, neuerthelesse to performe obedience to him in things temporall after excommunication.

IIII. Whether in case some good Catholique shall discouer vnto a Iesuite in Confession his purpose to kill the King, the Iesuite ought to reueale this Confession, or conceale it.

V. Whether the Pope can giue and take away kingdomes, and at his pleasure transſerre them: namely, whether the Ieſuites do approue that Canon which ſaith, that the Pope may take off the Crowne from a Kings head, albeit he be without blame.

VI. Whether Kings are aboue Clarkes: that is to ſay, whether the King hath authoritie ouer their goods, and ouer their liues, as much as ouer his other Subiects.

VII. Whether ſaith giuen to the enemies of the Church be to be kept.

VIII. Whether a Ieſuite being accuſed of Treason, and kept priſoner thereupon, may lawfully uſe Equiuocations in his anſwere.

IX. Whether to ſlay a mans enemies, it be lawfull for him to kill his friends.

X. Whether the rebellion of a Cleargie man againſt the King be high treason.

XI. Whether a man can hate him that murdereth a King, and yet be glad for the euent.

XII. Whether *Garnet & Oldcorne* are Martyres: and whether *Guignard* were iuſtly condemned to death.

Theſe are the points, whereon all honeſt Catholiques deſire the Ieſuites might be catechiſed, and that it would pleaſe the *Queene Regent*, and my Lords the Princes of the bloud, the Officers of the Crowne, and Lords of the Counſaile, to commaund Father *Cotton*, and his companions to write their mindes clearly, and to ſet forth their Confeſſion, to the end theſe new impreſſions which enfeeble the authoritie of

our Kings, and hazard their liues, might be razed out of (the mindes of) the people, in stead of giuing vs articles which touch not the matter, and which (withall) are carried in obscure and doubtfull termes, like vnto the sword of *Delphos*, which cuts on both sides.

The first Article is this: *All Iesuites* (saith hee) *in generall and in particular, are ready to seale even with their owne bloud, that they haue not either in this matter or other, any other Faith, doctrine and opinion, then that of the Church of Rome.* Herein he speaks against his conscience: for if all Iesuites in particular are agreed in euery thing, it followes that *Cotton* and *Mariana* doe agree together, and that *Cotton* doth not well to condemne him. Whereas he saith, that all the Iesuites are ready to subscribe, that in this matter they haue no other beliefe then the vniuersall Church hath. I answer, that the Iesuites may easily subscribe to any thing that a man would haue them, sith they haue their retention, and secret conditions, which they reserue in their mindes: but I am well assured that the vniuersall Church will not subscribe to any of those abominable positions of the Iesuites, which we haue formerly alledged out of their Bookes, much lesse will it approue their actions.

His second Article is: *That amongst all kindes of governments and administrations of Common-wealths a Monarchie is the best.* To what purpose is this? It is not necessarie that they who esteeme a Monarchie to be better then a Democratie, for this cause, must make scruple to destroy Kings: or that they who desire

to kill the King, must haue an intention to change the forme of Government; but only they desire another King, because he that liues mislikes them.

The third Article sauiours altogether of the Iesuities veyne, and of their termes, for therein is nothing but Equiuocations, and mentall reseruations. It saith, *That such as is the spirituall Government of the Church, which relies on the Vicar of Iesus Christ, the Successour of S. Peter: such is the temporall of the State and Kingdome of Fraunce, that it determines in the person of the King, our Soueraigne Lord and Maister.* There is nothing spoken to the full in this, but with much dissimulation: for hee dares not affirme that the King is as simply absolute in his Kingdome, as the Pope in the Church: for the Iesuities alone maintaine that the Pope can depose Kings; but they do not maintain that Kings may depose Popes: they hold that Popes can discharge Subiects of their obedience vnto Kings; but they do not hold that Kings can dispense with Christians touching their obedience vnto Popes: They hold that the Popes power reacheth vnto the temporalities of Kings, either directly as some say, or indirectly as others say; but they do not belieue that Kings haue any power either directly or indirectly, ouer the spiritualities or temporalities of Popes: they hold that there are many persons in Fraunce who are not lyable to tryall before the Kings Iudges; but they do not hold, there is any man within the territories of S. Peter who is not triable before the Officers of his holinesse: they hold that the Pope can leuie money and rents vpon the Ecclesiasticall reuenues of the Kingdome of Fraunce;

Fraunce; but they doe not holde that the Kings of Fraunce can leuie any mony vpon the persons nor vpon the lands of Italy, which are of the Patrimonie of S. Peter.

For it is not credible that Father Cotton will oppose himselfe against Cardinal Bellarmine the Iesuite, all the Iesuites now adayes being his Disciples and Schollers, who in his fift Booke, *De Pontifice Romano*, and sixt Chapter, writes thus: *The Pope may change kingdomes, take them from one, and bestow them on another, as the supreme Prince spirituall, and when he shall finde it necessarie for the saluation of soules. Of whom also we haue formerly learned that Kings are not aboue Clarks. The same (Authour) in the second Chapter of his Booke, Of the exemption of the Clergie, calls all Kings and Princes ingenerall, Prophane men: And he holds in diuers places, that the power of secular Princes, is but an humane institution, and is onely the worke of men. Albeit the Apostle in the thirteenth to the Romanes, saith; That there is no power but of God, and the powers that be, are ordained of God. And therefore it is no part of the Iesuites beliefe, to account Kings to be Kings in such sort, as the Pope is the head of the Church, seeing they are not Kings but by humane institution: but the Pope is head of the Vniuersall Church by the institution of God. In a word, Cotton speakes but with halfe a mouth, and by that which hee saith, it is impossible to apprehend what he beleeueth. And the same may be said of his other Articles.*

The last Article is a recrimination of those of the preten-

Quis dicere audeat ius esse profano in ea qua sancta sanctiorum, id est, sanctissima dici meruerunt?

pretended reformed Religion, sundry of whose Books he saith are infected with this opinion, that it is lawfull for a Subiect to make away his King. After this he addes; *I could note and specifie the places, alledge their words, were it not much better that they should remaine swallowed up of the gulf of forgetfulnesse.* Oh what matter of triumph here doth he giue vnto our aduersaries? whose saying will be, that if Father Cotton had knowne those places, hee would not haue failed to bring them to light, and it had beene good to name the bookes, that they might be suppressed, and the Authors punished if they were liuing.

Now hereupon I haue been moued in the humor of curiosity to cleare my selfe: and enquiring of some of the contrary Religion, men not vnlearned, they haue answered mee, that indeede the Councell of *Constance* in the eight Session, makes an enumeration of *Wickliffes* Heresies, and amongst other things acculeth him for being of opinion, that *no man is a Master or Lord in ciuill things, during his continuance in mortall sinne.* Again, that *people may at their pleasure correct Princes that are faulty.* And that *Buchanan* an Historian and Scottish Poet, in his Booke, *De iure Regni apud Scotos*, speaketh (indeed) of handling Kings roughly, and driuing them out, when they become Tyrants. But the Councell of *Constance* slandereth *Wickliffe*, not onely in this point, but also in diuers others: that this is no where to bee found throughout his writings: and that he was not present to answere for himselfe: that after the same slanderous maner, the same Councell chargeth him to haue said,

Artic. 15. *Nol-
lus est Dominus
dum est in pecca-
to mortali, &
Artic. 17. Popu-
lares possunt ad
arbitrium suum
dominos delin-
quentes corri-
gere.*

said, that *God must obey the Diuell*: that *Buchanan* was no Diuine: that amongst their Doctors there are indeed found some free speeches against Kings that persecute their Churches, so farre as to say, that notwithstanding their wicked wils, they will not giue ouer to aduance the worke of God, and such like. But not so much as any one word is to be found of aduise to kill Kings, nor so much as any one precept of rebellion. That *Luther* writ indeed against King *Henry* the eight of England, in most contemptuous sort and indiscreet termes: but that *Luther* was none of his Subiect, and that he neuer spake of killing Kings, nor of rebelling against their Soueraigne, and therefore that these examples are not to purpose.

This I say, not that I rest satisfied with these iustifications, I leaue them as they are, but to stirre vp Father *Cotton* to speake more plainly vnto this point, for feare least our aduerfaries should say, that they are accused without prooffe, and without shewing wherefore.

That which remaines of Father *Cottons* declaratorie Letter, is onely a declamatorie discourse, wherein he talkes of *Otaconstes*, *Protagogides*, and *Quadruplators*: words that had giuen vs the stop, had they been put in the entrance (of his discourse.) For these are words too hard for vs, that know no other Latine then that of *Accursius*, and that busie our selues to proue as good French-men, as the Iesuities are good Spaniards.

CHAP. V.

Whether it be for the good of the State, that Father Cotton should be neere about the person of the King, or of the Queene Regent, and whether the Iesuites are to be suffered.



F all the world wonders to see after the blow that *John Chassel* gaue with a knife, after the condemning of the Iesuites, after the erection of the Pyramis for a memoriall, yet neuerthelesse a little after (all this,) these Fathers to be established againe, and to possesse the heart of the King, whose mouth they had slit: So is it a thing as much to be wondred at, to see at this day, after so horrible a death, those, who haue set abroach the doctrine of murthering (Princes) and who are knowne to haue a finger in the action, to continue still, and to be neere about the person of the King.

I will beleue that the person of Father *Cotton* is free from this crime, and that Father *Gontier* and *Aubigny* had no communication with him, and that he had no intelligence with the Iesuites of Bruxelles: yet such are his maners and his profession, that it is no way fit, nor for (the) credit (of the Court) for him to come neere about the person of his Maiestie.

First of all, I affirme that *Cotton*, who calls himselfe a religious person, yea, of such a Company who take
vnto

vnto them the name of Iesus, is a scandall to the whole Church, being euery day a follower of the Court: for this is a thing contrary, not onely to the Institution of all Monkes, but particularly to the rules of the Iesuities, as Father *Richeome* assureth vs in his Apologeticall complaint: and Cardinall *Tolet* the Iesuite, in his Booke *Of the Institution of Priests*. 1. Booke, and 40. Chapter, holds it for a generall truth, that a religious person who betakes himselfe vnto the Courts of Princes, is an excommunicate person, albeit he hath leaue of his Superiour.

Secondly, for the imprinting of vertue in the heart of a Prince, it is fit to set about his person men that are enemies vnto vices, and such as will not flatter him in his imperfections. This was one of the (great) faults of Father *Cotton*, euen his conniueance at the pleasures of the late King, in stead of with-drawing him from them. And such a Prince was hee, that if a man an enemy vnto vice, had helde his place about him, it had beene an easie matter to restraine him. This is the complaint that Father *Portugais*, lately made in our hearing, in a funerall Sermon that he preached at *S. James* in the Shambles, and which afterwards he set forth in print.

Yet this is not all: for in stead of restrayning him, he rather humoured him, affirming euen at a full Sermon, that his Maiestie made amends for his sinnes with many merits: that *Dauid* committed faults, although he were a man after Gods owne heart.

(Nay,) he did well worse then this: for he was the Messenger of the Kings loue, and carried his Loue-

letters vnto Ladies: a great Prince of this kingdome, and who now liues in Court, can testifie, that (as hee told him) (how) he wondred at this, that Father *Cotton* should be employed in bringing a certaine Dam-sell vnto the King: the said Iesuit answered him, that indeed it was a sinne, but that he was rather to regard the health of the King, whose life was so necessarie vnto the Church, and that this euill should be recompenced with a greater good.

And for his life; therein he hath discovered egregious Hypocrisie. He vaunted (sometimes) in the presence of sundry Lords of the Court, who yet are liuing, that since he was two and twenty yeares of age, he neuer committed any mortall sinne; and yet neuerthelesse, the Abbot of Boyse hath iustified vnto him, and is ready to iustifie it, that since that time it is that a sentence hath passed against him at Auignon, for getting a Nun with childe. Mounſieur *des Bordes*, Lord of Grigny, a man that wants no good part, saie to be a Catholike, hath lying by him at this day Father *Cottons* (loue) Letters vnto *Madamoyſelle de Claranſac de Miſme*, written with his owne hand: wherein after many protestations of friendship, he tels her, that *he hopes to ſee her ſhortly, to pay her the principall, and the arrerages of his abſence: and that the affection hee beares vnto her is ſuch, that he cannot promiſe himſelfe to haue full ioy in Paradife, if he finde not her there.* This Damſell was entred amongst the questions which this Iesuite was to propose vnto the Diuell.

Who doth not wonder at the incredible impudencie of this man, who insinuates himselfe euery where,
and

and shrinks not backe for an hundred puttings by? who thrusts himselfe into euery action, who makes himselfe a companion to Princes, who in the Meditations he sets forth, seemes as if hee would flatter God, and bring him a sleepe with words that fauour of his Queene? What an heart-burning would it be to see a caitsife Iesuite besiege the spirit of a King, and to be as a man may say, tyed to his girdle, while in the meane time, Princes and Lords who haue done him great seruice, haue much a doe to come neere him? I cannot conceiue any reason why other of the Clergie who for many ages haue beene the pillars of the Church of Fraunce, who neuer laide hand on their Kings, and who neuer abandoned them in their afflictions, especially in the (time of our) last troubles, should not enioy the same fauour that these new come vpstarts, who are not subiect to any Bishop, but immediately depending of their Spanish Generall, and of their Consistorie: and who haue been already driuen forth, for the crime of parricide? Haue not other Religious Orders better deserued to be Confessors vnto the King, or Preachers vnto the Queene; whose Confessions these men will write into Spaine, to some Prouinciall of Castile, or to their Generall at Rome?

And if in seauen or eight yeares, since their reuocation, they haue bestird themselues so well, that in diuers parts of Fraunce, they haue gotten aboue an hundred thousand crownes of rent, and built in diuers places, especially at *la Fleche*, an house, that comes to aboue an hundred thousand crowns, what wil they do if they continue but twenty years more? This is a canker that stil gets ground. They cannot be in a place but

they must dominiere to: they haue already built an house for nouices in the Suburbs of Saint *Germanes*, a pretie towne might stand within the precincts of it: and there the Rector of the Vniuersitie shall haue nothing to do, but to looke on, and from thence are they liketo draw all the youth, as being more subtile then others to insinuate into mens houles, to please women giuen to deuotion, to flatter their children, to take neither for washing nor candles of their schollers, so they may swallow lands, and whole inheritances: whence it will come to passe, that the Vniuersitie of Paris, shal be but a shadow, and assuredly come to nothing. From hence in tenne yeares space, the Priuie Councell, and Courts of Parliament, and the great Councell, shal be full of the Disciples of the Iesuites, and the rest of the Clergie shal no more be made reckoning of: for they haue a purpose to bring them lower, and they speake contemptuously of them, as of ignorant persons: and yet I haue heard of many that are learned, and particularly of *Monsieur*, the Cardinal of *Perron*, that them selues are ignorant persons, & that they wil ouerthrow learning. For the restoring whereof, my Lord the said Cardinall hath a purpose to erect a new Colledge in the Vniuersitie, where he will raise (the study of good) letters, which are false, sith these men haue soyled them, by reducing them vnto a miserable kinde of Schollerisme, and making them to consist of slender obseruations which themselves haue gathered.

(Yet) this were but a small matter, were it not that by bringing vp Schollers, and making men learned, they hereby graspe the State, and goe about to bring Kings vnder a Tutorship, and stirre vp people vnto
sedition,

sedition, and if they were as ready to rise, as these are busie to sollicite them, France by this had runne ouer with bloud, and the death of the King had beene followed with massacres both of the one and of the other Religion: for this was their hope in this cursed parricide: from which if this blow cannot keepe them from falling, they will easily finde the meanes to renew their party.

In the meane while let my Lords of the Councell, and my Maisters of the Courts of Parliaments, iudge whether with a good Conscience they can permit the hearing of confessions vnto them, who haue sworne to reueale nothing, though it necessarily concerne the preseruacion of the King: and whether it be not fit to force them from so damnable a doctrine, that makes them culpable of high treason. To what purpose serues it to burn a book by the executioner, while the (persons themselves) are suffered? and to execute a piece of paper, while in the meane time a man dares not name the Iesuits, for feare to offend them? Let them consider whether they will be glad to see the ruine of the Vniuersitie of Paris; which euer since *Charles* the great, hath beene the Ornament of this Kingdome: or whether in suffering the encrease of these, and their establishment in the Court, they can be content to hold the Kings faithfull Catholiques in defiance, and in expectation to behold yet a third parricide. Let them be forbidden to entermeddle in affaires of State: let them preach the Gospell, and the Commandements of the Church: let Parents be bound to send their Children vnto Colledges in the Vniuersitie: let there not be two distinct Vniuersities: let enquirie be made
what

what the Iesuities doe with all their wealth, seeing it is wel knowne they are but few in number, and that they do not spend it neither vpon apparrell, nor on horses, nor vpon seruants. To what end then serues all their reuenuewes, saue to make voyages, and Commissions for strange Countries, and to make a store-house that may serue to wage the enemies of the State, and contribute to the charges of some Rebellion, as they did in the last league? For I finde the Polander had reason, when he said that the Societie of the Iesuities was a sword, whose scabberd was in France, but the handle of it in Spaine, or at Rome, where the Generall of the Iesuities abides; for the first motion to draw this sword comes from thence.

This is it we had to say on this matter, whereunto my desire is, that answere should be made from point to point: or rather that we would open our eyes vnto these considerations, which are most cleare and needfull. And if in doing this we shall procure more hatred then we shall gaine commodity, yet this shall be our comfort, that wee haue not failed in our duty of proposing things necessarie for the good of the State, and for the peace and safety of the Church.

A QVADRANE
To the Queene.

*If you desire your State continue may,
Then chase these cruell Tygers farre away:
Who cutting their Kings life apart,
Are their owne pay-masters with his heart.*

FINIS.



THE
SVPPPLICATION
OF THE VNIVERSITIE
OF PARIS, FOR THE PRE-
VENTING OF THE IESVITES
opening of their Schooles in Paris.

WHEREIN THEIR
KINGKILLING DOCTRINE,
IS ALSO OPENED
and refuted.



K

TO THE QVEENE REGENT: THE
LORDS, THE PRINCES OF THE
BLOOD: AND THE LORDS
of the Councell.



AY it please your MAIESTIE:

The Vniuersitie of Paris in all humility desires to make to it knowne to your Maie-
stie, that the doctrine of the killing of Kings by assas-
sins, who of deuotion destine themselues to death, as
to a Martyrdome pleasing to God, is by vs held to be
a pestilent deuise, neuer seene nor read in the records
of Antiquitie; nor as much as knowne to the ancient
Pagans or Christians. Among the *Mahumetanes* only,
one named, *the old man of Montagne*, is found to haue
vsed this tricke, but the rest of that Sect crushed it in
the egge, and neuer since put it in practice, howbeit
their malice against Christian Princes be no way aba-
ted: Onely about sixty yeares agoe, this poyson
spread it selfe in the vaines of Christiendome, and be-
gan to be put in execution in England and in France;
we say in England, in as much as in regard of ciuill
and temporall obedience due to Kings, and for the
safeguard of their liues; all Christian Princes, though
Pagans, Heretiques, Idolaters, Infidels, excommuni-
cates, Apostates, are notwithstanding vnto vs, holy &
sacred, as the Apostles teach, and the primitiue Chri-
stian Church, and the examples of Saints, now in hea-
uen, sometime prelates and Bishops of France. Now
this hellish position of theirs is grounded vpon an-
other

other erroneous doctrine, which is, the Popes omnipotencie, whom we acknowledge head of the Church, in that manner and meaning as our predecessors haue done. The doctrine of this omnipotencie, is not at all to be found in the diuinitie of Paris, nor in the boosome of the Vniuersitie, but we find it in the Sermons and writings of the Iesuits, & in the answeres of assassines at their arraignment before the Iudges.

To put this matter out of doubt, we need no more, then to heare themselues speaking. *Parrie*, who vnder-tooke the murthering of the late Queene of England, maintained that *he might lawfully doe it, she standing excommunicate by the Pope, and consequently her life abandoned.* *Catesby* the vndertaker of the fire-worke, which should haue blowne vp the King of great Britaine, the Queene, their Children, & the States, stood to it, *that the enterprise was holy: for since Clement the eight by two briefes, forbade the Catholikes to receiue him, they had better reason (as he thought) to make him away being receiued.* *John Chastel* affirmed that *he thought it a meritorious worke to kill our last King, because that although the Bishops of Fraunce had receiued him into the Church, yet he was not in it, the Pope hauing not admitted him.* *Rauillac*, the last parricide, affirmed that *the King vnder-tooke the last warre against the good will of the Pope, that God was the Pope, and the Pope God, by vertue of those words; Thou art Peter, and upon this rocke, &c.* Hereupon the Bishop of Cleremont, one of their disciples failed not after the execution of the murtherer to be present at the assembly of the *Sor-bon*, which was called (accordingly as our ancestours had chalked vs out the way,) for the censuring and

condemning of that murthering doctrine, where turning himselfe from company to company, before the sitting of the Doctors, he told them they should take heede what they did, for you haue here (saith he) two of the Popes Nuncios; and the Company being sate, he told them, that the question then to be discussed had beene diuersly handled, and that in his iudgement it was needfull they should propose it to the Popes Nuncios, who might giue notice of it to the Pope their Maister; as if none other Kings were to liue but whom it pleased the Pope.

After that many good Preachers of this Vniuersitie had contested against the murders of Kings, and the broachers and abettors of that doctrine, at last Father *Cotton* presents your Maiestie with a Letter declaratorie, of the doctrine of the Iesuites in that behalfe, in which hee labours to giue contentment to such as complaine that their writings maintaine these three doctrines, cousin-germains, the omnipotencie of the Pope, and from thence depending rebellion against Kings, & abandoning of their liues, when they, or such as themselves, shall iudge them Tyrants: but men of vnderstanding sufficiently perceiue the Equiuocations and fallacies wherewithall they would shadow their mischieuous doctrine, following herein the vse and practise of that position whereof their Sect make open profession in treatises expressly allowed by the Generall of their Order; as may be seene in the Apologie made in the behalfe of *Henry Garnet* in the Chapter of Equiuocations: yet should wee be loath to discouer them, and to hinder their counterfeit coine from being currant for some profit which might

might from thence arise; were it not that by the vertue of these ambiguities, that Sect hopes to get the start of vs in opening their Schooles in the Vniuersitie of Paris, against the setled and resolu'd determination of the last King. In regard whereof this Vniuersitie, daughter of the French Kings, should hold her selfe guiltie of disloyaltie if she did not unmaske those fallacies, and become an humble petitioner to your Maiestie to prouide that this daughter (most faithfull to her Liege as long as shee is kept from being forced,) be not stained with the company of that sect which hath long since beene found to be most dangerous to our State.

He then would make your Maiestie belieue, that the writers of his Order affirme, that it is not lawfull to kill a Tyrant but they by him alledged, and by name *Valentin* (their late great Doctor) addes this restriction: *if it be not done by publike iudgement;* and to the end you may not make scruple what is meant by that publike iudgement, hee afterward layes downe certaine articles of the doctrine of the Iesuites, touching the Soueraigntie of Kings, in fashion as followeth: *That a Monarchie is the best kinde of government: That the Pope is a Monarch in the Church for the spirituall government, as the King is in his kingdome for the temporall;* as not allowing the King to be King in his owne kingdome, if the Pope be not absolute Soueraigne in the spirituall affaires of the Church. But may it please your Maiestie to be informed, that this is an assertion directly opposite to the doctrine of the Church, which your Vniuersitie of Paris hath alwaies stood for: namely, to affirme that the Pope hath

Monarchiall power in the Church : for they are indeed contradictorie speeches, to maintaine, that a Counsell is aboue the Pope, (as your Vniuersitie hath alwayes done,) and that the Pope is absolute Monarch of the Church. This doctrine of your Vniuersitie if euer it were necessarie, surely now a dayes it is more vsfull then euer, as well in regard of our owne King, as of all the States of Christendome.

Now what are the effects of this absolute spirituall Monarchie, hee cleeres in another Booke, which hee hath dedicated to your Maiestie, the Princes of the bloud, and the Lords of the Counsell; you shall finde it in the end of the second Tome of his *Institutions*, *Quest. 35.* where hee affirms that *the Pope hath no absolute power to command and dispose the Crownes of Kings* : but his fallacie lyes in this word [*absolute,*] in as much as hee hath power to put of and put on the Crownes of Kings, but that power is not absolute : the King, and your Maiestie, and the Lords pretend to an absolute power to dispose of the goods of your subjects, but onely by the rule and guidance of Iustice. Moreover Father *Cotton* a little after affirms that the Pope by vertue of his spirituall gouernment, and for the vnitng of Religion and the State, may by the power of his Ecclesiasticall censures dispose of Princes Crownes, *for the service of God, the good of the Church, and the salvation of Soules.* Neyther is this any peculiar point, which himselfe alone defends, but it is the common tenent of that Societie : but this doctrine of the vnitng, as hee termes it, of Religion and the State of the Church and the Common-wealth, is mcerly opposite to the doctrine of our Lord Iesus Christ,

Christ, who hath for euer put a separation betweene the Church and the State, in thole words, *Give vnto God, that which is Gods*; that is to say, religious Seruice; and *unto Cæsar, that which belongs vnto Cæsar*, that is, ciuill obedience, honour, homage, and tribute.

May it please your Maiestie: your Vniuersitie of Paris hath neuer taught otherwise, holding her selfe fast to the ancient counsels, and reiecting the new, in that wherein they reiect this wholesome doctrine, and this is it in which the Kings, the Bishops of Fraunce, the Courts of Parliament, the Kings counsell, the French Doctors, & lastly, this your Vniuersitie, haue alwaies held the liberties of the French Church and kingdome to consist. And surely, it is no final question which we haue now in hand, no lesse worth then the estate of the King, which these men leaue to the mercy of the Pope, these men I say, to whose charge the training vp of our youth is euery where committed, the consciences of the people in their confessions, and by their sermons and writings the instruction of all. Notwithstanding that in the meane while the life of the King, & that of your Maiesty are in hazard, in as much as when the pope withdraws the right of gouernment from a Prince, they hold him presently for a tyrant, as vsurping against the determination of that publike authoritie, which according to the Iesuites doctrine, may of a King make a tyrant: may, they farther affirme that Subiects may rebell against their Soueraigne, although he be not excommunicate, if they belecue, that those who should do it, fearing his greatnes, durst not; this is the decision of the Iesuite *Suarez*, who by that means sets the estates & liues of al potent Princes

to fixe and seauen, Such is also the practise of some murderers of Kings, men who acknowledge the omnipotencie of the Pope, taught by the Iesuites, and indeed acknowledge none other, but so far forth as it pleaseth the Pope; and this was apparantly the practise of that last wretched parricide, as it was cleere by that execrable discourse which he held with those diuines, who were sent to confer with him; vnto whom he shewed him selfe to haue beene perfectly skilled, in all the shifts and cauels which Sophistrie it selfe could possibly inuent, touching that subiect: this man I say, was thus cunning in this point, who was otherwise deuoid of all good literature, and almost common vnderstanding.

We make no doubt, but if it would please your Majestie to consult the Pope in this point, he would be drawne to performe that, which hee ought, in condemning by his Bulls to hell pit such murderers and assassins, and by stopping (which might be done by a word of his mouth) the torrent of those mischiefes, which cast a shame and obloquie vpon the innocency of Christian Religion; for the power which these men haue hitherto had at Rome, hath giuen occasion to some to giue out, that since hee labours not to preuent these mischiefes, acted by them, vpon whom he may worke what he list, it cannot be auoided but himselfe must needes be thought to be the author of them: as the rules of iustice require.

The pretence which *Cotton* draws from the good of the Church, thereby to draw to the Pope power to dispose of kingdomes, is but a colourable pretext: for by vertue of that separation, which our Lord *Iesus Christ*

Chriſt hath for euer made betweene Religion and the State, through the whole world, where his Goſpell ſhould be preached, wee ſtand obliged, notwithstanding all Eccleſiaſtique cenſures, interdictions, diſpenſations for oaths of allegiance, or commandements whatſoeuer from the Pope, not to take Armes againſt our Kings, but contrariwiſe to yeeld them all ciuill and temporall obedience, and for ſafeguard of their liues to hazard our owne. This is the law of nature, ingrauen in the hearts of men, euen when they enter into this world, which the Sonne of God clothed with our fleſh, hath ſince eſtabliſhed and conſecrated, binding Chriſtians to the obſeruance of it in a ſtraiter maner then were the Pagans, led by the ſole light of Nature; and Priests more ſtriſtly then Laickes, to whom they are to preach ſound doctrine as wel by words as example; and Biſhops rather then ordinarie Priests, and laſtly, aboue all, the chiefe Biſhop of all, becauſe his example in this caſe would more preuaile then any other, nay all the other beſide. This was the true cauſe why the King of great Britaine, to ſafeguard himſelfe from theſe King-killers, was conſtrained to exact of his ſubieſts an oath of allegiance, for their ciuill and temporall obedience, and the ſurety of his life, notwithstanding the Popes Buls.

An oath which the frequent doctrine and praſtiſe of aſſaſſines now a dayes makes in a maner neceſſarie through Chriſtendome, to ſecure the eſtates and liues of Gods annointed, and withall to free the Catholike Apoſtolike Romaine Religion toward the Kings and Princes of the earth, from that blame & hatred which this wicked doctrine drawes with it, and to make it


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more

more gracious in the eyes of those who maintaine a different religion. Yet is this wholsome doctrine more needfull in France then any where beside, because the effects of the contrarie fall especially vpon the life and crowne of the King, and rather now in the minoritie of our King, then in his full age, this erroneous doctrine ought to be refuted, and the venters thereof punished, because the practise of the ages past hath euer taught vs, that when they would draw out their censures against the temporalities of Kings, that commonly let vpon the weakest.

For these reasons the Vniuersitie of Paris, daughter of the Kings of Fraunce, most humbly beseecheth your Maiestie, the Princes of the blood, and the Lords of the Councell, not to giue way to the Iesuites (sithence they defend an opinion touching the popes omnipotencie, and the suretie of the estates and liues of Kings, quite contrarie to that which this Vniuersitie hath alwayes taught and maintained) to the opening of their Schooles here in Paris, much lesse to their incorporating into the Vniuersitie, least they make the learning and manner thereof as repugnant to the estate of Kings, as is their owne Sect, as may appear by those writings which Father Cotton dedicates to you, and puts into your hands daily, and by that experience which wee haue found of them, and yet daily find in many quarters of Christendome, and the Vniuersitie shall euer be bound to pray for the establishment and happinesse of the King, your Maiestie, the Princes of the bloud, and the Lords of the Councell.

FINIS.



THE TRANSLATOR,

TO THE READER.

Reader,



Hat thou be not ignorant of the occasion of Anti-coton, be pleased to be informed, that since the last execrable parricide in France, the Doctors of the Sorbon met together in solemne Convocation, condemned a booke written by Iohn Mariana a Spanish Iesuite, maintaining the murthering of Kings, and before that, was it adiudged by the presidents of the Parliament of Paris, that the said booke should publikely be burnt by the common executioner before the great gate of the Pallace, and withall as well the buying as selling of it was by them straitly forbidden; hereupon a rumour spread it selfe, that the Iesuites generally maintained the same opinion: and consequently their writings to that purpose were as lyable to censure and fire as that of Mariana Whereupon Cotton newly returned from the Funerals of the Kings heart at la Flesche, and seeming to be much appaled with this v unexpected noyse, was in a manner constrained (for the making up of this sodaine breach) presently to put pen to paper to disclaime what Mariana had affirmed, to produce the testimonies of his associates, who seemed to defend the contrarie; and lastly, to set downe those articles in this point,

THE TRANSLATOR

*Auidissime lo-
ētus ab omnibus
usque adeo ussit
Cottonum et ho-
mini exciuerit
lachrymas pra-
dolore & indig-
natione.*

which his Societie (as he pretended) would stand unto; upon this Declaratorie Letter of Cottons (as himselfe termes it) dedicated to the Queene Regent, comes forth within a very short space this Anti-Coton, (written as it seemes by one of the same Religion, and therefore cannot but carrie the greater shew of truth,) which labours to proue against Cotton, that the doctrine and practise of the Iesuites made a ready way unto, if not acted, the late horrible blow in Fraunce: which booke (as I am credibly informed by a friend of good intelligence and credit, being greedily deuoured of all sorts of the French, so stung Cotton, that it wrung teares from him for very griefe and indignation, and personall imputations (as you know) the truer they are, the deeper impressions they usually worke. Now because I suppose some may be desirous more particularly to vnderstand of the quality of this Cotton (who is so often named thorow this worke,) for the further content of such, I can assure them, that in France he carries the name rather of a good Orator, then a deepe Clark, as knowing better what belongs to points of Courtiership, then Schollership, notwithstanding a man he is, much magnified by his owne Societie, for hauing so thorowly vnderstood, and fully possessed the affections of the last King, as if he had enchanted him; to whom hee was both Confessor and Preacher: and was besides that both at meales and at Masse continually in his eare, no man more; insomuch that in Fraunce it grew to a common iest upon any repulse from the King, or deniall of access to him; Les oreills du Roy sont buschees de Cotton: The Kings eares are stopt with Cotton. Whereupon about three yeares since this Pasquill flew abroad in Paris.

Le

TO THE READER.

*Le Roy ne scauroit faire un pas,
Que le Pere Cotton l'accompagne:
Mais le bon Sire ne scait pas,
Que le fin Cotton vient d'Espagne.*

Fin in the
French signi-
fies as well craft
as fine.

The King no where can step a foote,
But Father Cotton findes him out:
But the good King is not aware,
That fine Cotton is Spanish ware.

But I leaue his person, and returne againe to his Letter, in the scanning of which I haue somewhat to say to him, which the Author of Anti-Cotton passeth by, which is this; that whereas he undertakes to prove that the other Iesuites accord not with Mariana, in the doctrine of making away Princes, and to that end produceth the testimonie of Becanus, one of their chiefe pillars: turning to the passage he quotes, I finde that Becanus in that very place approues Mariana's doctrine, in expresse termes, and withall holds it to be the common sentiment of the Iesuites, his words are these. In respons. ad Aphorism. 9. Atq; hæc est expressa sententia Iohannis Mariana loco citato, & aliorum Iesuitarum qui hæc de re scripserunt, in qua non video quid Calvinistæ possint merito reprehendere: And this is expressly the opinion of Iohn Mariana in the place alledged, as also of the other Iesuites who haue written touching this subiect, in which I see not what it is which the Calvinists can iustly disprove. That which I now affirme is a matter of fact, and therefore needes no more adoe then the opening of the Booke, and the reading of the text.

THE TRANSLATOR

a 2
 22. diff. 5.
 quest. 8.
 punct. 3.

Againe in producing Gregorie de Valentia his testimony of him, he affirmes, determine qu'il n'est nullement permis d'attenter sur la vie du Prince, iacoit qu'il abuse de son autorité: he concludes, that it is in no case lawfull to make an assault vpon the person of the Prince, howbeit he abuse his authoritie. Whereas the said Valentian in the same place by him alledged, first distinguishing of a tyrant by administration and usurpation, plainly affirmeth, de primo eadem est ratio, ac de alijs malefactoribus: qui solum per publicam potestatem puniri possint: Of a tyrant taken in the first sense (that is by administration) there is the same reason as of other malefactors, who cannot be punished but by publike authoritie. In which words he seemes to me to range unruly Princes (though they pretend neuer so iust a title to their Crownes) in the Catalogue of common murderers and theeues, and to make them as obnoxious to publike censure, whereas Cotton would make vs beleue that he holds their persons altogether inuiolable.

Lastly, that was to say at this time against Cotton, and the Authors who alledgeth is this; against himselfe, that he professeth the opinion in this case of all the Iesuites in common, and euery of them in particular, no way to dissent or vary from that of the vniuersall Catholique Church, which assertion of his to be meere vntime, shall hereafter (God willing) be fully demonstrated, by making it cleere appeare what the Catholique Church hath euer taught and practised in this point from age to age downe to these very present times, and by comparing it with that which the Iesuites now adays generally both teach and practise. Against the Authors he alledgeth this I say, that whereas they impute the occasion

TO THE READER.

occasion of the Canon of the Councell of Constance against tyrannicides, to the doctrine of the Hufsites, it must needs arise either from their ignorance, or their malice, or both; for had they but read the Canon it selfe as it is laid down in the body of the Councel, or Iohn Gerson, In his proposition on the behalfe of the French King: or lastly, The French Historie in the life of Charles the sixt, they might easily haue perceined that the occasion thereof grew from a doctrine which Iohn Petit, a Doctor of the Sorbon, set a foote in Paris on the behalfe of Iohn Duke of Burgundie, who treacherously slew Lewis Duke of Orleance, as the author of this precedent Booke hath rightly obserued, in the very first entrance thereof, and surely I make no doubt but the greatest part of those Fathers who met at that Councell, if they now liued and saw how matters are carryed in Christendom, would as willingly subscribe to the censuring of that opinion which the Iesuits generally maintain touching to making away of princes, as they did to the condemnation of that of Iohn Duke of Burgundie. The very deed and truth is little or nothing differing from that of the Iesuites, save onely they are growne more cunning to cast a fairer glasse & varnish upon it. Thus much haue I added, not that I take any pleasure in ripping up and discovering other mens imperfections, which with my heart I rather wish were not; or in exagitating that Sect among whom reside many excellent wits, but which dwell ill, and as he said, in malum publicum, but only that I might a little farther search into that wound which I find cannot be cured without much launcing: in the meane time my desire is, and daily prayer vnto God shall be, that notwithstanding wee differ in some points of our Religion, yet

we

*Azotus Ser-
rins, alijq3.*

THE TRANSLATOR, &c.

we may all agree in our obedience to our Soueraigne, and strive on each side to gaine credit to our Religion by the fruits of our obedience, as assuring our selves (because Truth it selfe hath deliuered it) that Obedience is better then Sacrifice: I conclude with S. Augustine: So are Subiects to beare with their Soueraignes, and Seruants with their Lords, that through the exercise of our patience, things transitorie may be endured, and eternall hoped for.

*1. Sam. 15. 22.
Ita a plebis
Principes, & a
serui domini fe-
randi sunt, ut
sub exercitatio-
ne tolerantie su-
stineantur tem-
poralia, sperent
autem aeterna.*

FINIS.



